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AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—The Corn Belt Convention at Des Moines, Iowa, was an event of the first importance both politically and economically. This convention consisted of the so-called Corn Belt Committee constituting the joint legislative council of twenty-eight Middle West farm organizations, in conjunction with the Committee of Twenty-Two, which included representatives from eleven Middle West States, business men, bankers and farm leaders. The convention was called for the purpose of discussing the economic and political problems of the farmers. Its keynote was antagonism to Secretaries Mellon, Hoover and Jardine. Mr. Mellon was blamed for opposing the principle of protection in the agricultural industry, while upholding it in other industries in the country, especially in the east. The Secretary of Agriculture was blamed for not representing agricultural conditions and for opposing the Haugen Bill. Mr. Hoover was blamed for his "interference" with the Department of Agriculture. This attitude was reflected in the resolutions adopted at the end of the two days' deliberation. A program of farm relief legislation identical with that rejected by the last Congress was adopted. Another resolution called for protection for all industries, with agriculture included, or protection for none. The Convention also agreed to

fix \$1.42 as a cost of producing a bushel of corn, calculated to bring a fair return with reasonable profit. There were also signs of a coming agreement between the corn belt and the cotton belt, with a view to forcing Congress to adopt the surplus control principle of the Haugen Bill. Meetings will be held between the two parties to this end. In spite of predictions to the contrary, the Iowa Republican Convention, which met after the Corn Belt Convention, in a resolution endorsed the Administration while serving notice that it stood for "the Republican policy of economic equality of agriculture with other industries."

Belgium.—Parliament adjourned until October leaving the King with full power to issue any decrees he and the Jaspas Cabinet might deem necessary in financial matters. The final act of the Chamber of Deputies was to provide for the industrialization of the State railways, which will now be operated by private capital. The measure is part of the Government's scheme to aid in stabilizing the country's finances.

Canada.—Premier Arthur Meighen announced that the Parliamentary election would be held on Tuesday, September 14. Opening his campaign for reelection the Conservative leader assailed the late Liberal government, accusing it of having been guilty of bungling methods in its attempts at legislation, and of responsibility for "the loss of tens of millions of money, and frauds unnumbered" by reason of the scandals in the Customs Department. Investigations of this Department will continue under direction of Sir Francis Lemieux, Chief Justice of Quebec, Mr. Meighen announced, and further, that it was the intention of his Government to restore the principles of protective tariff.

China.—An unofficial dispatch from Shanghai stated that the Consular Corps, after conferences with Chinese officials, had drafted an agreement virtually restoring the Mixed Courts in China to Chinese control. Ever since the revolution in 1911-1912, the Chinese have been fighting for this. Originally the Mixed Courts were established for the conduct of litigation in which foreigners were defendants. When the Republic was established the hearing of cases involving the various nationals was taken over by the foreign consuls.

War began again in the middle of the month after a period of comparative quiet. Because Peking was cut off from telegraphic communication it was presumed that fighting was in progress near the city. The Nationalist army attempted to move artillery and munitions to Kalgan where the main army retired last Spring after its eviction from the capital by the allied forces of Marshals Chang Tso-lin, Wu Pei-fu and Li Ching-ling. It was this action that brought about the new outbreak. There were indications that Soviet Russia was hurrying supplies to the Nationalists in Kalgan and it was rumored that if the Allies were successful in the renewed warfare the Russians would adopt a policy of armed defense in Mongolia. Postal service in Shanghai has been paralyzed by a strike of 2,200 employees. The strike is attributed to radical activities and to high rice-prices.

Czechoslovakia.—The birth of the "Customs Majority" has created an entirely new parliamentary situation. The yoke of Socialist dictation which occasioned

so much political and economic harm in the country has been at last shaken off. Socialist demagoguery and terrorism were unmasked in the rowdy scenes in Parliament and the Socialists admitted they had been "threshed like corn." They learned too that in demagoguery they cannot outdo the Communists who at once assumed leadership of the Opposition. A lasting cooperation of all the racial groups opposed to Socialism and Communism would serve the best interests of the country. But for this end the obstacles placed by the Nationalist extremists must first be overcome and true recognition must be given to minority rights.

France.—Political and financial complications have developed to a stage which is recognized as extremely serious. A combined vote of the Socialist and

National elements of the Chamber against giving the Cabinet the fiscal dictatorial powers demanded by Finance Minister Caillaux, resulted in the fall, July 17, of the Government which Premier Briand had formed, twenty-four days previously. Whatever other elements entered into the combine, the activities of Edouard Herriot, the Chamber's President, were palpably responsible for the crisis. The popular dissatisfaction manifested against that Left leader's suspected ambition to assume direction himself did not abate when, within forty-eight hours, M. Herriot accepted President Doumergue's invitation to form a new Government. Its makeup was almost exclusively Radical, with Anatole De Monzie in the trying post of Finance Minister, which he had held for a brief space a year before, when the then Herriot Cabinet fell. Almost simultaneously with the report of Herriot's new endeavor, the decline of the franc became more marked, reaching forty-seven to the dollar in Paris, July 19, and later selling in New York for less than two cents, a record in history.

Of similarly unique record was the duration of the new Cabinet. It lasted but two days, the shortest-lived Government in French annals. Impelled by the growing dissatisfaction engendered by the franc's decline, M. Herriot decided forthwith to face the Chamber, limiting to a few hours the opportunity of his Finance Minister to formulate a program. This latter, when presented to the Deputies, revealed proposals to invest foreign capital in France in place of foreign credits, to substitute a forced interior loan for refunding loans, and to effect a contribution levy on the wealth of the country in a form that would not be considered a capital levy. Foreign credits, he declared, were out of the question. Within twenty-four hours, he reported, the margin of advances which the State could draw on from the Bank of France had fallen to 150,000,000 francs, an all-but-exhausted credit. But neither the oratory of the new Premier nor the proposals of his colleague found approval. By a vote of 290 to 237 the Chamber defeated the Herriot Cabinet, the Right and Center voting straight against the Left. A subsequent vote of the Deputies authorized the Bank of France to transfer to the State fund the remainder of the Morgan loan, amounting to \$33,000,000, to allow the Treasury to function.

It was generally conceded, however, that no amount of credits could save the situation unless a strong central government, based on a substantial majority, were formed.

Poincaré Raymond Poincaré, acceding to the request of President Doumergue, offered, July 22, the makeup of a *Union Sacrée* Government, in which the names of Aristide Briand and Paul Painlevé were prominent, as Ministers of Foreign Affairs and of War, respectively. The new Premier allotted to himself the Ministry of Finance.

Great Britain.—The meeting between the General Council of the Trade Union Congress and the Miners' Executive which it was hoped would promote some settlement of the coal crisis merely widened the breach in organized labor. The Council completely failed to alter the no-compromise attitude of the miners. There was a good deal of bitterness in the conference, the miners blaming the other unions for not enforcing the embargo on imported coal and the other unions blaming the miners for refusing to negotiate with the owners. However, the miners as a body apparently still retained confidence in their leaders. The result of the recent election for the Miners' Executive resulted in Herbert Smith, A. J. Cook and the rest of their colleagues all being reelected to office. Meanwhile the bishops of the Church of England and Non-conformist church leaders continued to make efforts towards mediation. For a time there was a slight hope of success but as a condition placed by the miners was a four months Government subsidy which Premier Baldwin declared definitely out of the question at this time this hope died down.

Greece.—On July 18 a plot to overthrow the Government and assassinate President Pangalos was discovered with the result that former Premiers Kafandaris, Papanastasion and Micalakopoulos were arrested and transported to the island of Naxos. In a subsequent proclamation issued by Pangalos he said there was evidence that Venizelist leaders had joined with General Plastiras, who was supposed to be behind the recent unsuccessful revolutionary movement with a view to carrying out a new revolt. He also declared that he would continue his work of reconstruction and take measures against those who attempted to disturb law and order. Meanwhile Athanasios Eutaxis, former Minister of Finance succeeded in forming a Cabinet.

Ireland.—The uncertainty as to who held the office of President of the Republic, as noted in our issue of July 10, has been cleared. As stated in a recent issue of *An Phoblacht*, the official Republican organ, Mr. Art O'Connor was temporarily elected to fill the office from which Mr. De Valera had resigned; later, this election was confirmed at a session of the Republican Dail. It would seem that the delay in the election and the further delay in its publication were connected with the efforts being made to form a coalition between the supporters of Miss MacSwiney and the Fianna Fail. In a letter to the *Irish Statesman*, published simultaneously in the *An Phoblacht*, Miss MacSwiney again states her position. While testifying to her respect for Mr. De Valera, she has no hesitancy in declaring her opposition to his new departure. Among other statements, she writes "The majority of organized Republicans could not agree with Mr. De Valera that the new departure would not imperil the Republican position." In her letter, also, are several interesting,—though not expressed now for the first time by her—principles. For example, she declares that "All the Republican actions from 1922 onwards have been based on this fundamental truth which is incontrovertible: 'The sovereignty of a nation is an inalienable right which is *not judicable*'" (italics hers). The italicized phrase has "a clear and definite meaning. The sovereignty of a nation is not subject to the ballot-box." Furthermore, "a nation may *not* vote away its independence" (italics hers). This political philosophy, the correctness of which it is not the purpose of this column to discuss, is basic to most of Miss MacSwiney's contentions.

Italy.—The Government continued to center its efforts on the economic problem. Despite sweeping measures to right the situation, the lira on July 8 took another downward plunge. It closed at over thirty lire to the dollar which is almost as bad as during the worst period of the crisis a year ago. However, official circles were calm in facing the drop. There was no economic panic as last year. With the intention

of pressing upon all Italians the necessity of living simply and working hard for the good of the nation without hope of honorable rewards Premier Mussolini stopped the conferring of all royal honors, knighthoods, and decorations for one year. Despite the Government's economic program, however, Mussolini has generously ordered that during the coming centenary commemoration of the canonization of St. Aloysius reductions be granted in railroad fares to all pilgrims visiting Mantua, Castiglione, Dezenzano and Rome. To this celebration and to that in honor of St. Francis at Assisi in October he has given his heartiest encouragement.

Jugoslavia.—Reports from Belgrade and Budapest stated that floods had done vast damage in the Danube Basin. Apart from a reported loss of very many lives torrential rains that have been of almost daily occurrence swept over the country's rich grain area and it was estimated that a loss of at least \$50,000,000 would result. The disaster forced the Government to proclaim a program of economizing beginning with the reduction of salaries of Government employes. The Cabinet Council decided that the reduction should range from five to thirty per cent and be extended to practically all employes. These bitterly protested the Government's action, asserting they could scarcely maintain themselves on what they have been paid up to the present.

Mexico.—The acute religious situation in Mexico became increasingly alarming. By the anti-Catholic provisions of the religious clauses of the Constitution the Government confiscates all Church property, forbids religious education in the schools and orders the dissolution of religious Orders and Congregations having houses in the country. A nation-wide economic boycott was proclaimed by Mexican Catholics against the Calles Government. The campaign is being launched by the National League for the Defense of Religious Liberty. The circular, announcing its inauguration, is accompanied by a letter of endorsement from Archbishop Mora del Rio of Mexico City and Bishop Diaz of Tabasco. They recommend the whole-hearted cooperation of all Catholics in the movement. By means of a general boycott and in bringing economic and social pressure to bear upon the government, Mexicans hope that the Calles regime will realize that as the vast majority of citizens are Catholics, their demands will have to be met. In announcing its program the League declared that the Church is now living under a condition of impossible legal oppression and continued to say that the Catholic movement will mean not only acting against certain hostile elements but creating a grave situation by paralyzing, when possible, the social and economic life of the country.

With this object in view we offer general ideas on the campaign which can be changed in different localities according to conditions. No locality should lose sight of the fact that this

Plotters Arrested

The Republican Position

Distress Follows Floods

Catholic Economic Boycott

Mussolini's Economic Policy

means drastic action in the exercise of legitimate defense. Between inaction and armed action there remains only civil action such as we are taking.

The circular concludes:

We will intensify action against the interests, persons and groups opposing liberty. These energetic proceedings should not cause scruples nor fear, because it is a life and death battle being waged against the Catholic Church in Mexico.

The boycott aims at being the most widespread program for economic pressure formulated in a modern State. The measures proposed are to be effective through the following means: all Catholics are expected to refrain from advertising in papers which oppose or will not help the campaign; to refrain from purchasing anything except the bare necessities of daily life; to refrain from using all but the cheapest vehicles for transportation, from attending theaters, dances and places of amusement. Finally, they are to refuse to attend secular schools. Washington is reported to be maintaining a watchful interest in the resolutions of the boycott and to be of the impression that whatever action is decided upon by Catholics in Mexico will result in an unanimous movement.

On Sunday, July 23, a pastoral letter from Cardinal Hayes, on behalf of the Church in Mexico, was read in all the churches of the New York Archdiocese. After

Prayers for Mexico recalling the injunctions expressed in the recent letter from the Cardinal Secretary of State, on the distressing persecution of the Church in Mexico, his Eminence directed that on August 1 special prayers be said in every church and chapel throughout the archdiocese and that the Blessed Sacrament be exposed after the principal Mass on that day. The Cardinal furthermore urges that as many as possible receive Holy Communion for the cessation of the Mexican Government's persecution of Catholics and for Divine pardon of those guilty of ordering the anti-religious measures.—Six Catholic schools were recently closed in Puebla and the churches invaded by armed police searching for foreign-born priests, but none were found.

Poland.—For the first time since Pilsudski's *coup de main* Premier Bartel on July 19 addressed the Diet on the Government's program. His action was interpreted

Pilsudski's Power Declining as indicating a return of normal relations between the legislative and executive authorities. The Premier stated that the Government's financial policy would be directed toward gaining both internal and external confidence while its foreign policy would be peaceful. He protested vigorously against rumors of Polish aggressiveness especially against the Kovno district of Lithuania. With the Sejm approving the Cabinet's program of reform as presented by the Premier the common opinion is that Pilsudski is in the eclipse and that his revolutionary dictatorship has passed back to the constitutional phase where it will remain. Defining Poland's foreign policy Premier Bartel declared that it was not dictated by Pilsudski but by the Government as a whole. He added that it was the

Government's intention to limit the power of the Minister of War to training the army but not to increasing it. Meanwhile however Pilsudski suspended the army's usual summer leave, an announcement that caused widespread depression in the ranks as the peasant soldiers are accustomed at this time to return to their farms to assist their families in harvesting the crops. The announcement carried no explanation but it was said the army was demanded for frontier defense. This was the first time since 1921 that the suspension had been put into effect.

Spain.—King Alfonso and Queen Victoria returned from their London visit and were met at Calais by Primo de Rivera, the Prime Minister. On their departure from

King and Cardinal Return Victoria station practically all members of the British royal family including the King and Queen, the Prince of Wales and Prince Henry were present. One of the first acts of the King on his return was to receive in private audience Cardinal Reig y Casanova, Primate of Spain, who had shortly before returned from the Eucharistic Congress. The Sovereign evinced great interest in the Cardinal's impressions of his trip which were most favorable. He assured Alfonso of the kindly feelings held for Spain in the United States and stated that he had been particularly impressed by the official attentions bestowed upon the foreign visitors. He also presented to the monarch a gold medal coined especially for him in Chicago, for which the King was very grateful.

Rumania.—Bulgarian irregulars numbering about 250 fully armed men, made a raid into Rumanian territory, according to a dispatch from Bucharest, though

Bulgarian Raids reports from Sofia apparently discussing the same affair asserted that it was the Rumanian soldiers who attacked a Bulgarian outpost. At all events, the Rumanian Minister of War announced the casualties as twenty-six Bulgarians dead and six Rumanian soldiers wounded with ten missing and believed to be dead. Unconfirmed reports from Belgrade noted that Rumania was threatening to withdraw its Minister from Sofia as a result of the brusque reception which the Bulgarian Government was said to have given the Rumanian protest against the incursions. In official circles the feeling seems to be that the matter will be settled amicably.

Next week the novelist who writes under the name of M. E. Francis will present a charming essay on "Sanctity and Style."

Brother Leo, whose travel papers have been so much praised, will have another entitled "Perugia, Empress of the Hills."

Donald Attwater's article, "Lay Friars," will have its sequel in "Lay Preachers from Boston," by William E. Kerrish.

In a penetrating literary essay, Louis F. Doyle will bring back echoes of this year's series on the novel.

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A - CATHOLIC - REVIEW - OF - THE - WEEK

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Sick Witnesses

A CHICAGO judge recently dismissed all the alienists in a case before him. They wrangled so bitterly, he said, that they made his head ache. Then he requested the local medical society to send him three alienists who would report on the mental condition of the defendant after they had examined him and not before.

This plan should recommend itself to our courts and especially to our investigating committees. Out in Illinois several candidates and ex-candidates for the Senate are falling ill, and as Senator Reed's committee moves West similar outbreaks are reported beyond the Mississippi. It is to be hoped that all these gentlemen will recover in time to help the committee in forming a public opinion against buying public office.

But while some diseases are stubborn, others are largely imaginary. Hence we suggest that Senator Reed apply to the nearest medical society for a staff of physicians who have no interest in proving anything, but only to find out whether or not the witnesses summoned by Senator Reed are as sick as they think they are. If they need medical assistance it will be at hand. If they do not, a heavy burden of anxiety will be lifted from their shoulders.

After Senator Reed has tested the plan, the courts in general might follow suit. The prevalence of poor health among individuals over whom indictments hang and among material witnesses is confined to no one part of the country. Yet it rarely causes death although it often stops the wheels of justice. It generally runs a rapid course after the indictment is quashed or the committee dissolves. The disease is so odd, however, and is becoming so common that the American Medical Association or the Rockefeller Institute should undertake to study its cause and its cure.

Who Are the Real "Reds"?

THERE was a time when the Jesuits were held responsible for every evil, from bad weather to the boll weevil. They still retain much of their prestige in wickedness, but the Communists, the Bolsheviks, and other "Reds" are pressing them close. Now that we are entering upon an era of labor troubles, it is an easy solution to throw all the blame back to Trotsky and Lenin. That was done in England, it is being done in the present New York subway strike, and now the various "Citizens" and textile-mills committees are refusing to deal with the strikers in the Passaic textile district on the ground that the strike is founded on "communism."

We are growing wearied with these parrot-like accusations. If it is true that the workers' battle for a living is often led by a Communist, the shame and the disgrace are ours. Trained as we are to defend the right of the worker to a decent livelihood in return for honest toil, we Catholics ought always to be found in the front line. We were there in the days of the great von Ketteler in Germany and of Manning in England. Seven or eight years ago, our Bishops repeated the principles of the Encyclical on the Condition of the Working Classes, and pointed the way to social justice. Some of us are still holding back. The capitalist has only to raise the cry of "Communism," and we tremble to range ourselves with the oppressed worker, forgetting that an attack upon even one poor man's rights is an attack upon the rights of us all.

There is no doubt that the rise of some labor disputes can be traced directly to pestiferous agitators who love neither God nor man but only themselves. But we shall not cripple these sowers of discord by refusing to fight against the unjust social conditions which are ultimately responsible for the dissensions between capital and labor. The best way of throttling them is to give them nothing to quarrel about, and by destroying real injustices remove all reason for their interference. For once at least we are in thorough accord with the New York *American* in protesting that neither peace nor prosperity is likely to come or to stay in Passaic, or anywhere else, except on the basis of steady employment at decent wages. "The first concern of all," wrote Leo XIII, "is to save the poor workers from the cruelty of greedy speculators who use human beings as mere instruments of money-making."

To defraud anyone of wages that are his due is a crime that cries to the avenging anger of Heaven. "Behold, the hire of laborers . . . which by fraud hath been kept back by you, crieth aloud; and the cry of them hath entered into the ears of the Lord of Sabaoth" (James v. 4). . . . No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay more: no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude.

Yet as long as men are used by speculators merely for the purpose of making money, they will eagerly grasp at the first opportunity to strike back at their oppressors

In Passaic, as in other centers of industrial unrest, the mills and the "Citizens" committees seem far more interested in deciding that the strikers shall not be led by a Communist, real or alleged, than that all the facts pertinent to the case be brought out in the open, and an adjustment reached on the basis of justice and charity. Yet these alone end our labor wars, and any plan which omits them will but foment the original dispute.

Who, then, is the real, the pernicious "Red"? He is not the Communist, but the "good man" who goes to church regularly, contributes to hospitals and homes for the orphan—and forgets the Ten Commandments and the natural law when he goes to his office. By using it as a cloak for his oppression of the poor he makes religion odious. No acceptable gift can be laid at the altar of God by those whose lives constitute a sin that cries to Heaven for vengeance. Before they take thought for libraries and foundations, and for institutes to inquire into the sources of physical evils, let them treat the worker as a being made in a Divine likeness to whose dignity God Himself does reverence.

The Malines "Conversations"

IT is reported that the famous "Malines Conversations" inaugurated by Lord Halifax, the late Cardinal Mercier, and the Abbé Portal whose death has been recently announced, will shortly be brought to a close. With every disposition to approve any plan which might serve to bring non-Catholics into the Church, these "Conversations" were never welcomed by the Catholics of Great Britain. No Bishop, it seems, ever endorsed them, while such clergymen as the Rev. O. R. Vassall-Phillips, C.S.S.R., and the Rev. F. Woodlock, S.J., openly expressed their fear that the movement would only inspire certain groups in the Anglican Establishment with hopes that could never be fulfilled.

Speaking for this country, it may be said that the "Reports" of the meetings at Malines, usually incomplete and often garbled, have done more harm than good. Catholics in the United States know quite well that it is incorrect to speak of "reunion" since the Catholic Church and the heresies of Anglicanism were never one, and they also know that unreserved submission to the authority of the See of Peter is the only entry into the Catholic Church. Hence they felt and at times may have manifested a certain impatience with the theory that a group of Anglicans, who did not represent the Establishment, might confer with a group of Catholics, who did not represent the Holy See, and thus find a new door into the fold. In the meantime, Anglicans and "High Church Episcopalians" would remain where they were, despite occasional twinges of conscience, hoping that sometime somewhere the Malines "Conversations" would lead to a compromise acceptable to them and the Holy See.

It is not charitable to allow this vain expectation to continue. Whoever comes to Christ's Church comes as a little child not to argue or to barter but to submit—and

then to know a peace that the world cannot impart and the cherishing love that only our Mother the Church can give.

No Remedy in the Secular School

SPEAKING at the Denver meeting of the American Bar Association, Justice E. P. Burke, of the Supreme Court of Colorado, drew attention to certain facts in modern American life that are appalling. The number of criminals at large and at work is greater than the combined number of soldiers and policemen, and their activities cost the country more than three billion dollars annually. In every penitentiary "repeaters" are increasing. The people at large do not censure crime severely, "the legal profession pays adulation to its tricky members," parole boards utterly destroy the effect of punishment ordered by the courts, and many governors by a use of the pardoning power which is stupid if not actually corrupt, condone crime and encourage the criminal. "This national disgrace is not lessening," said Justice Burke, "and education seems powerless to check it."

Similar opinions have been expressed at similar meetings for more than a decade. "We are the most lawless people in the world," Mr. Harry Fosdick reported some years ago after a careful summary of the record. "As a people we lack respect for law and order," wrote Mr. Charles S. Whitman, the newly-elected President of the American Bar Association, in a survey completed last year. The unhappy evidence is too clear to be gainsaid; yet no country in the world manifests an equal interest in public education or a more pathetic trust in the power of the school to cure every social and moral ill. We cling to the delusion, in spite of the fact that from the time of Julian the Apostate, founder of the purely secular school, down to our own, the evidence shows that mere training of the intellect does not suffice to raise up a God-fearing, law-abiding generation. When religion is excluded from the school, or barely tolerated as a task to be assumed in leisure moments, the pupil can hardly escape the impression that it is not a concern of real moment. The result, as Dr. Luther Weigle of Yale has recently pointed out, is that the secular school becomes a fosterer of atheism. And if the opinion of the men who founded this Republic has any weight, atheism is not a soil from which peace and good order spring or on which they can be long maintained.

As a remedy against social disorder and an agency for the proper training of the child the secular school has been fairly and thoroughly tested. Founded in this country some eighty-five years ago, it has been the dominant type in American education for half a century. Secularism has spread from the common schools of Horace Mann to the State institutions and to a large majority of the great colleges and universities conducted under private auspices. On the public schools of primary and secondary grade the American people annually spend a thousand million dollars, while men and women whose devotion to the welfare of the children is above the paltry tribute

of praise, wear out their lives in labor for the welfare of the community. The result is sorrowfully out of proportion to the greatness of their sacrifice. After fifty years of secular school control, about six out of every ten Americans have no connection with any religious creed, and "we are the most lawless people in the world."

Justice Burke kept well within the limits of sober truth when he said that education seemed powerless to check the growth of crime in this country. It has never checked crime, this so-called education, but by neglecting to care for the child's religious and moral interests has raised up a generation in which cleverness supplants religion, and caution takes the place of those sterling virtues which lie at the base of character. There are indications abroad that we are beginning to realize the need of religion in the school. As this realization grows keener we shall have a system of education in this country which accords with our most precious political traditions and with the religious aspirations of millions of Americans.

A Protest Against Paternalism

MAY it be a happy omen that the American Bar Association at its recent meeting used much of its time for discussions upon liberty and the increase of its enemy, paternalism. Certainly nothing was said that is new to the readers of this Review which in season and possibly out of season as well, has preached on the dangers of the drift toward centralization and bureaucracy, and on the need of a return to the older American ideals of local pride, local self-reliance and local self-government. With other observers, we are not sure that the legal profession has done all within its power during the last decade to promote the public welfare by insisting upon strict adherence to constitutional principles; but we are more than ready to find in President Long's address and in the papers of Mr. Thomas J. Norton and others a pledge of speedy reformation.

Among the measures singled out as hurtful to the progress of local self-government, Mr. Long cites the Smith-Lever act (1914), the Federal Road act (1916), the Social Diseases act (1918), the Vocational Education act (1919), the Industrial Rehabilitation act (1920), the Sheppard-Towner Maternity act (1921), and the pending Curtis-Reed Federal Education bill. With one exception, all these enactments were opposed by AMERICA. Commenting upon them in his report as chairman of the committee on American citizenship, Mr. F. F. Dumont Smith deplored the passing of the old American spirit of self-reliance. The politicians were teaching the citizen to rely upon the Federal Government to do for him what he should do for himself and were pauperizing him by Federal alms. If prices are too high, he asks the Government to lower them, and if they are too low to raise them. He expects the Government to build his roads, "educate his offspring, sanitize him, physic him, bring his children into the world, prescribe his dietary, and tell him what to believe in matters of conscience. These tendencies are replacing representative government with an autocratic bureaucracy."

The reason why citizens demand these measures and why Congress yields was given by Mr. Thomas J. Norton whose opinions have been frequently commented upon in this Review. Citizens and Congress alike are ignorant of the proper aim and end of government; Congress in particular is ignorant of the inhibitions laid upon it by the Constitution. "The lack of information in legislative and other governmental circles is at once amazing and perilous." If it is shown that the Constitution forbids this or that measure, the answer is that the Constitution must be changed. When the last Congress adjourned more than one hundred amendments were pending nearly all of which proposed to confer some power now reserved to the States upon the Federal Government.

Senator Borah's Ghost

NEXT Autumn the State of New York will ask its citizens what they think of the Eighteenth Amendment and the Volstead act. Addressing a group of Protestant clergymen in Georgia, Senator Borah expressed his fear that this referendum will become an incitement to lawlessness. Since certain Civil-War amendments are nowhere popular in the South, least of all in Georgia, it may be thought that the Senator chose a somewhat curious stage on which to express his fears for the Constitution.

However, we do not share his apprehension, but conclude that this usually brilliant Senator is seeing a ghost conjured up by his imagination. An acquiescent citizenry generally means a despotic Government; viewed from this angle, the New York referendum is an act indicative of sound political health. James Madison, whose connection with the framing of the fundamental law of the land has won him the title of Father of the Constitution, hoped that at all times Americans would be interested enough in their Government to express their plain opinion of its acts. Writing in "The Federalist" (No. 45) he admitted that the Federal Government might possibly at some time adopt measures technically constitutional but "unpopular in particular States," and for this contingency he proposed a remedy. It was opposition and obstruction. "The means of opposition," he wrote, "are powerful and at hand." Among them he enumerates the disquietude of the people, "their repugnance and perhaps refusal to cooperate with the officers of the Union," the frowns of State Governors, and the embarrassment created by legislative devices. All these would present, he thought, "constructions which the Federal Government would hardly be willing to encounter."

In following Madison's counsel we cannot go far wrong, and shall probably go right. The liquor problem is not settled, and it can never be settled, as Mayor Dever of Chicago has observed, "so long as a large number, perhaps a majority, of the people, are in opposition." The present lamentable situation satisfies neither wets nor dries, nor that large and influential section of the public which disavows allegiance to both parties. The New York referendum may be one of Madison's forms of "obstruction," but in that case it is to be recommended.

This Is Jubilee Year

THOMAS F. MAHER, S.J.

FOR the past six months the eyes of the country have been focused on the Eucharistic Congress. This was but fitting, as it was an event which history will not fail to record, a memory cherished by Catholics, and one not unpleasing to those outside the Faith. Eucharistic Congress year, therefore, somewhat obscured the fact that this is also Jubilee year, and that there are many precious graces to be gained which could only be won last year by making the pilgrimage to Rome. When on December 24, 1925, Pope Pius XI closed the Porta Santa at St. Peter's he officially closed the Holy Year for the city of Rome. The next day, however, he extended the Jubilee privileges to the entire world for the entire year of 1926, and now that our attention has been turned away from Chicago, no doubt many inquiries are being directed to priests and others about the Jubilee which has only five months more to run.

What the Jubilee is, what is its meaning and scope, what the benefits to be derived from it, are by now useless questions. All that was answered over and over again last year. But what it means for this country, and how it may be gained, these are pertinent questions, for few will let the year go by without making what only the fortunate pilgrims made last year at Rome.

In making the Jubilee, the conditions are very few. *Visits, Confession and Communion.* We are allowed to make the Jubilee twice, and, for each time, the conditions must be fulfilled. Let me explain:

Confession: We must make a sincere Confession of our sins. In this matter, we should be guided by our confessor's advice. For this reason, it might be well to mention that we are making the Jubilee, so that he may give us the proper instructions. *Communion:* The Jubilee Communion should be made when we have fulfilled all the other conditions. As is evident, those who go to Confession and Communion frequently will have little difficulty in satisfying these two conditions. *Visits:* The Pope has ordered as the third condition, that all who wish to make the Jubilee must visit the Cathedral or the principal church of the place and three other churches, on five different days, either consecutively or interruptedly. There must, therefore, be twenty visits in all.

To explain: The Pope has designated for the visits the Cathedral, or, where there is no Cathedral, the principal church and three other churches. Now, the Bishops, in their dioceses, may designate these three churches or they may leave the people free in this regard. If there are not four churches, then, we must ask some priest what the regulation is, since this is left in the Bishop's hands.

The visits to these four churches must be made in the space of a day, either the natural day or the ecclesiastical day. The *natural* day is from midnight to midnight. The *ecclesiastical* day is from noon of one day to mid-

night of the following day. As, for example, a person may make the visits to the four churches from midnight August 1, to midnight August 2, and this would be the natural day. The ecclesiastical day, however, would begin at noon, August 1, and would go to midnight, August 2.

The advantage of this concession is this. One of the churches may be a long distance from the others, and so, in the afternoon, this one or two, as the case may be, might be visited and the others on the following day.

These visits may be made on five successive days, one after the other, or we may make them at our convenience, for instance, to the four churches on Saturday afternoon or Sunday, for five successive weeks. But the point to be remembered is that the visits are to be made in the space of one day, either the natural day or the ecclesiastical day.

Our Holy Father, realizing that these visits may work a hardship on some, especially older people and mothers of families, has given permission to the bishops to designate some priests who will have the power to make other arrangements for the visits. To do this, it is not necessary to go to confession, but only to ask one's confessor or any priest whom one may meet, and, if he has not the power, he can give the necessary directions. In this matter, it is not necessary to go to the parish priest, though this would be advisable, but one can have recourse to any priest who has the necessary power.

During the visits, we are to pray for the intention of our Holy Father Pope Pius XI. He has several intentions which he has recommended to the prayers of the Faithful, especially those who make the Jubilee. These intentions are three in number: 1. For the propagation of the Faith, that those outside the Faith and groping in darkness may see the light, and that soon they may be all of one Faith under one Shepherd. 2. For the peace and concord of the nations,—not for that peace written on paper and liable to be destroyed at any moment, but the peace which is written in the hearts of men. As we look out upon the world, we can see how necessary this is. 3. For the protection of the Holy Places in Palestine, which have been witness to the life of Christ and His Sacred Passion, and which should be dear to the hearts of every one of us, that they may soon be restored to the Church, and protected according to the rights of the Church.

To these the Holy Father has added since the outbreak of the trouble in Mexico an urgent request for prayers for our persecuted Catholic brethren in that unhappy country.

These are the intentions. It is to be noted however that it is not necessary to remember them and keep them in mind; but it is only necessary to pray for the intentions of the Pope.

What prayers are to be said? No special prayers are required, nor is any special length of time set for the visits; but it is recommended that the visit be prolonged for the space of five "Our Fathers." Silent meditation on some pious subject, in each church, is also recommended; but this is not required.

These are the general regulations. As is understood, general rules cannot be made for millions of people scattered throughout the world, to which there will be no exception. So, if any find that, for some reason or other, it is impossible to make the required number of visits, they should consult some priest.

Special consideration should be had for those who travel nearly the whole year, either by land or water. To these has been granted permission to make the Jubilee visits by visiting the principal church five times, on one day, in some place where they are stopping. Many other exceptions might be thought of; but the parish-priests will inform all in due time, as to who should be excused.

Now a short summary of the whole will not be amiss.

1. The Jubilee lasts till midnight, December 31, 1926.
2. The Indulgence may be gained twice: First, for oneself, or for the dead; second, for the dead.
3. All may gain it, even those who made it last year in Rome.
4. Annual Confession and Communion do not suffice. Vaticum, however, will suffice.
5. The visits. If there are four or more churches in the city the principal church and three other churches must be visited in the natural or the ecclesiastical day. This is to be done five different times, either on five successive days, or on any five days we may choose. There must be twenty visits in all. If there be only one or two churches, we should consult a priest. But there must be four visits in the day and this repeated five different times—making twenty visits in all.
6. The churches are designated by the Bishop.
7. One must pray for the intention of the Pope. It is not necessary that the intentions be known. No special prayers, and no special number are assigned. The space of five "Our Fathers" and five "Hail Marys" is recommended; but even less will suffice.
8. If any find special difficulty in making the visits as prescribed, they may explain to any priest, either in confession or out of confession, and he will direct them.

AN OLD LADY SINGS

Into a rose-lamp store I goes
A fine rose-lamp to buy,
For we have a room that looks to the east
My blind old man and I,

And though we have plenty of dawns there
For me to talk about,
It's sunsets folks has need of more
When youth has flickered out,

So into a rose-lamp store I goes
In my mind a wistful plan—
For I'll bring a wee sunset under my arm
Back home to my blind old man.

THOMAS BUTLER.

The Christian Democrats of Lithuania

JOSEPH B. KONCEVICIUS

AFTER the Russo-Japanese War and the Revolution in 1905 the nations then under the yoke of Russia were animated with renewed ambition to seek their independence. Among those nations was Lithuania, which at that period entered upon organized political action designed to free the country from the fetters that bound it to Russia.

Lithuania has a population of about 4,000,000 people, seventy-five per cent. of whom are Catholics. In 1905 these Lithuanian Catholics organized the political party known as the Christian Democrats, whose activities, however, amounted to little previous to the outbreak of the European War. In 1915 Lithuania passed under German military occupation and 300,000 of the population fled to Russia in order to escape participation in the European struggle.

The real potentialities of the Christian Democratic party of Lithuania were first clearly manifested in Petersburg in 1917, following the deposition of the Russian Czar. With the rise to power of the Bolshevik Government the party, like all other parties and organizations in Russia at the time, was suppressed; the leaders were imprisoned by the Soviets. Father M. Krupavicius, the organizer and President of the Christian Democrats was taken prisoner by the Bolsheviks and condemned to execution. Disguised in the clothing of a Russian peasant he escaped from his gaolers and eventually made his way back to Lithuania. Here he at once set himself energetically to reorganize the Christian Democratic party, whose power, since the independence of Lithuania in 1918, has been steadily increasing.

In the effort to regain and later to maintain her independence, Lithuania underwent many sanguinary struggles, first of all with the Bolsheviks in 1919, when the major portion of the country was temporarily occupied, and then, in 1920, with Poland to whom Lithuania lost her capital, Vilna, and a third of her territory which the Poles still retain. The relations which were severed by this latter conflict have never been renewed and the two countries have remained hostile to this day. The Christian Democrats, as the leading political party of Lithuania, suffered in proportion to the persecutions to which the country itself was subjected. Moreover it had to contend with many opposing parties, notably the Communists, Social Democrats, National Socialists and Anarchists, which had sprung into being as a result of the Bolshevik invasion and which received, and are even now receiving, support from Soviet Russia.

Since Lithuania is an agricultural country, the important question before the Lithuanian Government was, of course, that of agriculture. The coming into power of the Christian Democrats found some 2,000,000 acres of the country's farm lands in the possession of the nobles. The party's policy was to have the State take over and distribute these lands among such of the laboring classes

as had no agricultural holdings, on the principle that the land should belong to those who work it. Compensation was to be made later by the local authorities who were to appoint special commissions for this purpose.

This policy of the Christian Democrats naturally gained for the party the support of the peasants and laboring classes and thereby nullified the disastrous effects which Bolshevik propaganda would otherwise have had. On this policy of agrarian reform the Christian Democrats won an absolute majority in both the first and second parliaments. They lost no time in putting their policy into practice.

In protest against the radical reform the Catholic nobles and some of the clergy organized a party under the name of the Catholic Progressives. This party appealed to Rome to interfere against what they termed the injustice of the Christian Democratic policy of agrarian reform. Pope Benedict XV sent to Lithuania as Nuncio Archbishop Cechini, who, after holding conferences with the episcopacy, theologians, professors and Catholic party leaders, reached the conclusion that there was nothing unjust in the policy of the Christian Democrats, because that policy was based upon the principles enunciated by Pope Leo XIII in his encyclical, *Rerum Novarum*, issued on May 15, 1891.

The Christian Democratic party therefore continued their policy of land reform in full swing. Father Krupavicius himself assumed the Ministry of Agriculture in the Lithuanian Cabinet in 1923 and still continues to hold that office. Up to the present time the lands taken from the nobles for distribution among the laboring classes have altogether amounted to over 500,000 acres and, according to the Government's program, the balance of those large holdings will be distributed in the course of the next three years. To each of the original owners of the confiscated estates will be left seventy acres and a law has been enacted under whose provisions no single owner may acquire more than that quantity of land, anything over and above that acreage being taken over by the State for the benefit of those who have none. Compensation is to be made as already described.

Not only in the matter of agricultural reform, but in all other public questions, the policy of the Christian Democrats is shaped according to purely democratic principles, such as those embodied in the Constitution of Lithuania adopted in 1922.

Parliament is elected by popular vote every three years and the President is elected for a like term by the legislature. Up to the recent elections the Christian Democrats (Catholic) had been the dominant party by a narrow absolute majority, but their struggles with the extreme Left parties, such as the Socialists and Communists, as well as with the Catholic Progressives, were severe. The opposition of the Socialist and Communist parties has been all the more powerful because of the support which they continually receive from Soviet Russia. That fact may best account for their victory this year, which gives them the largest number of Representatives. Here, as in so many other instances, the divisions among Catholics also have played into the hands of the Socialists, who

in Lithuania are of an extreme, Bolshevik type, standing for outright confiscation of property—especially of Church property. It is to be hoped that after another three years the Christian Democrats will again march back into power with flying banners.

Ignacio de Loyola

WILLIAM I. LONERGAN, S.J.

IT was the feast of the Assumption of our Lady in the year 1534. Before Paris was astir a small company of university students quietly and prayerfully made their way towards the Mount of Martyrs on the outskirts of the city. There in the dimly-lit basement chapel of St. Denis, kneeling around the Blessed Peter Faber, who celebrated Holy Mass, they placed in his priestly hands their religious vows of poverty, chastity and obedience. As, afterwards, they sat in pious conversation about the cool spring outside the crypt, anyone unacquainted with the seven pilgrims would surely have inquired who they were and who especially the strange man that led them might be, that swarthy Spaniard, who though far from being the most attractive or brilliant of the company seemed to dominate the party by his compelling personality.

History tells the world that that group was the nucleus of the now famous Society of Jesus. Its leader was the soldier-saint Ignatius of Loyola. He was born at Biscay in the Basque territory in 1491, the youngest of a family of thirteen children. Being of noble rank quite naturally at an early age the achievements of knighthood became the goal of his ambition. Sharing the contemporary upbringing of the gentlemen of his race he served in the court of the Catholic Kings and later became a soldier. Gay, chivalrous and worldly, neither his companions in arms nor the immediate members of his family guessed at the work Heaven had in store for him.

The story of his conversion is today a commonplace. Vigorously defending a hopeless cause at the fortress of Pampeluna a cannon-ball suddenly shatters his right leg and puts an end to his promising military career. To while away the tedium of a long convalescence in his father's castle he is given, in lieu of more romantic reading, the lives of Christ and of His saints. Finally that wound, though humanly speaking a calamity, and those books that seem to come into his hands by merest chance, prove to be God's graces that revolutionize his life. Always daring, intrepid, enthusiastic and valorous, the deeds and conquests of God's saints touch a responsive chord in the soul of this Spanish knight. He sees the vanity of his past quest for worldly glory and from that moment every fiber of his body and every energy of his soul are consecrated irrevocably to the service of his true Captain and Leader, Christ the King.

Once resolved on that service he was generous and diligent in executing his purpose. As soon as he could travel he was off to Montserrat. Here having spent the night in prayer, he changed his princely garments for a pilgrim's garb and hung up his sword in our Lady's

sanctuary, a token of his entire devotion to the spiritual warfare to which he was pledging himself.

A season of retirement and prayer and penance followed at Manresa, amply recompensed by marvelous graces. It was during those days with their mingled periods of spiritual consolation and desolation, that he composed that wonderful inheritance which he bequeathed to his sons, the book of the Spiritual Exercises. Here too God's plans for his future work gradually unfolded before his eyes. But recognizing that if he were to carry them out he would need secular and ecclesiastical learning, at the age of thirty-three, he shared the benches of little school boys to master the rudiments of Latin. This was a humiliation for that man who had almost royal blood in his veins but it evidenced his will-power and determination, and the intense earnestness with which he set about his work.

It was during this period that Ignatius was subjected to so much criticism and persecution on account of the method of life he had chosen to follow, whether at Alcala or Salamanca or elsewhere. Won over to the love of God by the lessons he had learned on his sick-bed and at Manresa, for His sake he had given up his home and patrimony and brilliant prospects and embraced a career of poverty and made himself apparently an outcast among men. And because all this did not accord with the world's view he was treated with contempt and arrested as a fanatic and even as a heretic. But neither human respect nor the opprobrium of men could swerve him from his purpose.

In time he is at the University of Paris where he begins to share his plans with others. First, with Peter Faber, that child of predilection, fair, talented, gentle as a girl, yet with a heart as rugged as the Alpine mountains from which he came. Then with others, notably Francis Xavier whom he attached to himself and inflamed with his own burning desire for holiness by his telling insistence on those too-little pondered words of Christ, "What shall it profit a man if he gain the whole world and suffer the loss of his soul?" Once his disciples were gathered, Ignatius watched over their formation most sedulously, directing their spiritual training and regulating their studies and ministries. In 1536 we find them in Italy serving the sick and awaiting passage to the Holy Land where they hoped to find a field for their zeal on the very spot made sacred by the Saviour's Passion.

But God was disposing otherwise. Balked and disappointed in his plans but not discouraged, Ignatius presented his little band to the Sovereign Pontiff and they pledged themselves by special vow to work for souls where and as the Holy Father should see fit. Gladly the offer was accepted, for in those days the Papacy was in sore need of staunch supporters. The apostate monk Luther had just made shipwreck of his faith and unfurled the banner of revolt in Catholic Germany. By their bold profession of loyalty to the Holy See, by their unqualified orthodoxy, by their earnestness for the reform of the clergy and the education of youth and by their interest in foreign missions, Ignatius and his companions gave prom-

ise that they would stem the growing heresy and champion the waning cause of Catholicity. No wonder that Paul III when he read the original draft of Ignatius' Institute enthusiastically exclaimed, "The finger of God is here." The finger of God was there and the approval of the Society of Jesus marked the dawn of a new era in the civilizing and humanizing influence of the Catholic Church.

Henceforth the story of Ignatius becomes the story of the Society he founded and whose first General he became. Trusty pilot that he was, he guided its perilous beginnings and steered the frail little bark safely through the first storms and persecutions let loose upon it by the enemies of God and religion. Faber he dispatched to fight Lutheranism in Germany. Xavier was sent to evangelize the Indies. Others of his sons as he could spare them, often when he could not spare them, were devoted to apostolic or educational work, in France, Spain, Portugal, England, Ireland and elsewhere. With this the Founder's task was done and on July 31, 1556, as the bells of the eternal city pealed forth the evening *Ave Maria*, word went about that Ignatius was dead.

But though Ignatius passed away his spirit did not die. It lived on in the Institute he founded, in the sons he trained and moulded and imbued with his spirit and scattered over the Old and New Worlds, in the Spiritual Exercises which he wrote, in his influence in schools, colleges, missions and parishes, and a hundred other activities. And it still lives in the 19,000 members of the Society of Jesus, who fired by his example are today spending themselves to win souls to Jesus Christ *ad maiorem Dei gloriam*. The battles of the sixteenth century for religious freedom, for Catholic education, for Christianizing the pagan, have been carried over to the present day.

In our own country the story of the work done by the children of Ignatius is an integral part not only of ecclesiastical but of secular history. They were intimately associated with the exploration and settlement of every section of our territory from Canada to the Gulf and from the Atlantic to California, and Jogues, Brebeuf, Marquette, DeSmet and others of Ignatius' followers are national characters.

An intense personal love for Christ was the mainspring of Ignatius' actions, the motive of his sacrifices, the inspiration of his undertakings. Every page of his writings, the Constitutions of his Order, the name he gave his Society all witness it. Today the world needs to catch some of that spirit. The world is topsy-turvy—politically, socially, morally. It is a sick and weary world. War, anarchy, class hatred, greed, are but manifestations of the more malignant and alarming forms of its many diseases. Equity and justice have little place in the councils of men; crime is rampant; education for the most part is godless or semi-pagan; family life is scarcely any longer sacred; science has apostatized from God and art has debased herself, and religion has quite generally degenerated into a sort of social service. While so many are thus running riot, money-mad, pleasure-mad, en-

grossed with the things of time, skeptical and materialistic, it behooves Catholic people to hold fast to the Ignatian principle that Christ and Christ alone is the solution of all difficulties, and to make Christ's teachings practical

in their daily lives by moulding their domestic relations and business dealings on the principles of His gospel, and regulating their pleasures by the exactions and limitations of His commandments.

Rationalizing the Saints

ENID DINNIS

THE lives of the saints have got to be re-written. We hear this stated so often now-a-days that it has almost become a slogan. Daring writers propose to explore the pages of the old-fashioned hagiographers in search of a human being like unto ourselves whose achievement of sanctity may be an inspiration rather than a desolation to the reader. The charge against the old-fashioned life of a saint is that it has been made to consist of a succession of mystical experiences punctuated by extraordinary penances. The biographer who naively sought to win admiration as naively safeguarded us from any incautious attempt at imitation of the saint in any aspect. "A most objectionable young man," a certain holy Jesuit was heard to mutter to himself when studying St. Aloysius in the days before Father Martindale had restored to us a virile personage with a terrific chin and a steely will, and—an old Adam.

The absence of the old Adam in the old-fashioned lives of the saints may be admitted, except in the case of a penitent, where it appears in the first chapter and then disappears, slain not in a fine hand-to-hand battle but by the instantaneous process called conversion. Now it has been felt, quite legitimately, that the truly inspiring picture of a saint would be that of a St. George with a slain old Adam lying well in evidence at his feet. There should be some glorious scars visible on the saint, in vulnerable spots, and it should be clearly indicated that the dragon only breathed its last about a quarter of an hour before the death of the saint.

But the due introduction of the old Adam into the story of a saint, is one thing, and the shaping of a saint to suit a modernized conception of sanctity is another. In the suggestion that the saints achieved sanctity and yet remained "like ourselves" it may easily be implied that sanctity is simply a higher degree of the qualities that every high-principled person tries to perfect in himself, I mean the qualities with which the world endows its ideal of ethical perfection. Sanctity on the contrary, is grown from its own seed, the love of God.

We might raise saints of our own making, or remaking, from other seed—a tradition of rectitude, a sense of duty, patriotism, honor—and in doing so the allurements of depicting a saint as a person exactly like ourselves might lead to a practical result even less satisfactory than that achieved by the old writers so far as humanizing of the saint is concerned. The saint of the modernist's particular devotion may easily be a finely constructed "robot," more lifeless than the saint of the stilted and conventional

biographer. The latter may have overlooked the secondary aspect of his saint—the man, but the other, in evolving his superman overlooks the saint, and in consequence his man becomes a prig, and priggery may be defined as dehumanized virtue.

We may claim for sanctity that it is essentially a human quality in the sense in which we use the word to express kinship with ourselves, because, as has been said, it has love for its foundation, the passionate love which is the indispensable ingredient in romance. It is a condition of the soul which is not diluted by the presence of human failings sturdily combated. The survival of the old Adam in our saint-in-the-making may well figure as a glorious incongruity emphasizing the love which is stronger than death, the jealousy which is blacker than hell, the charity which many waters may not quench. The "rational" (save the mark!) conception of sanctity misses this battle-clash and waters down the whole in its introduction of the element of human frailty. The result is a spiritual marionette—a St. George without a dragon, possessing neither an old Adam nor a new one.

No. The saint is extraordinarily unlike ourselves. Sanctity lives in an atmosphere of its own. When holiness becomes sanctity something happens. The saint has not merely reached a summit, he has annexed a treasure deposited there, a treasure which radiates his being and perfumes his surroundings. He is so extraordinarily unlike ourselves that no one would dare invent the life of a saint except on "remodeled" lines. The saint is one of God's thoughts, and God's thoughts are not our thoughts. We even dare say that there *ought* to be incidents in the lives of the saints that perplex and bewilder us, that we would gladly eliminate, be they mystical experiences or extraordinary mortifications. God is thinking His own thought. Which of us would choose to give her "voices" to a St. Joan of our invention in our day, with its exhaustive knowledge of hallucination? Who would commit his imagination to a Blessed Henry Suso, any imitator of whom, Dean Inge remarks, truly enough, our own age would almost certainly send to a lunatic asylum? Yet St. Joan's story is founded on her Voices; they cannot be silenced. And the erudite Dean of St. Paul's finds Henry Suso one of the most lovable of the saints.

But it may be objected, the above is a medieval statement of sanctity. Our own day requires one expressed in its own language. Why emphasize in the saint a characteristic of his day? In reply to this there rise up three disconcerting figures of our own immediate day: Charles

de Foucauld, William Doyle, and most recent discovery of all, Matt Talbot, the Dublin laborer. The first, a famous explorer, a Parisian man of fashion, a leading figure in the intellectual world, "meets the Master," and we have the figure of the hermit-missionary living the life of an abject at the gate of the Poor Clares' convent or in his hut in the desert. One, moreover, with the outward appearance of an abject. Those who read Charles de Foucauld's life in the original French have to put up with the portrait of a man with drooping head and loosely hanging arms, clad in a rough garment like the medieval poverello—an abject. One cannot alter facts. We cannot restate Charles de Foucauld; he is too recent.

Then comes along Father Willie Doyle. The up-to-date, cricketing, joke-cracking padre has transports of love, and during his night vigils he kisses the tabernacle door. He stands, praying, up to his neck in the icy water of a pond, for the redemption of souls. We might rewrite the life of Father Doyle leaving out the "holy follies"—it has been suggested—but it would be a fundamentally destructive measure. We should be extracting the sanctity with the evidence of its exuberance, and with it the fragrance, the fascination, the grip, which has made the "Life of William Doyle" a "best seller."

As to Matt Talbot, he was a Dublin dock laborer who, unbeknown to his associates, led the life and practised the austerities of the early Irish saints. He rose at two a. m., prayed for hours on end, lived almost on bread and water, and wore a heavy cart-chain round his waist whilst performing the hard labor of a dock hand. His comment on his austerities was that "he wished he could do more for God," a cryptic utterance for those who do not see the connection between penance and love. This brings us back to the secret of the saints—love. This it was that made of them men and women of perplexing valuations, exaggerated self-hatred, whose chastity took fright at less than a shadow. The saints were in love with Beauty, and they kept unloveliness off with a sword of flame, or fled from it—devoid of the hardihood of the "good practising Catholic." Moreover, their love expressed itself in suffering—love has that way. It has straitened until it has stretched out its arms and measured its breadth on the Cross.

It is in answer to this intensely human element in the saint that there comes the supernatural happening. The miraculous enters his story likewise as an expression of love. And the miraculous, although it is not recorded in the lives above quoted (we need not assume from that that it was not there) the "mystical experience" as it is called, may be shown to be an intrinsic element in the love-story of a soul and its God. Non-Catholic writers have given us sympathetic and psychologically interesting lives of certain saints from which the miraculous element has been eliminated, together with disquieting accounts of the saint's mortifications. A superficial effectiveness has made some Catholics not unwilling to follow in their wake, that is to say, to modify all that is painful and repellent in the conduct of the saint, and all that is miraculous in the conduct of God. But of these two perplexing

features is made up the Divine commerce between the saint and the Heavenly Lover. The life of a saint is a love-story told in mystical language. The saint's love is expressed in suffering, in prayer, in mortification; in things which make uncomfortable reading. The Divine love is expressed by what the stilted old writers called "spiritual favors," but which we may term, "heavenly love-tokens." The miraculous incident is the heavenly love-token, and therefore we dehumanize our story by leaving it out.

We who are exigent for a "human element" in our stories may find it, dare we say?—in the Heavenly Lover in such incidents as, for example, the miraculous Communion where the saint received the Sacred Host without the intervention of a priest, where we have an extension of the Eucharistic love of the Sacred Heart, the generosity of the human lover repaid by the Divine Love according to measure, eagerness repaid with eagerness; the Divine Lover also runs to His beloved. Other tokens the saint receives during his hidden commerce with God. Tokens which are likewise prodigies of the Divine condescension by the elimination of which one would be—is it too bold a thing to say?—dehumanizing the sublime and inspiring story of the love of God for the soul of Man.

To make the story of a saint a "human story" one must be made to realize that a love comprehensible by the human heart lay behind the good works which of themselves had not made our hearts to burn within us. The miraculous occurrence is indeed one of God's thoughts, but it is essentially a thought which explains in human terms an inaccessible mystery.

We may hunt wistfully for the saint who never enjoyed an ecstasy. We hunt very wistfully for a saint who did not undergo extraordinary sufferings. We seek for the saint who was just like ourselves because we do not wish to pay the price of the ecstasy, to undergo the sufferings. We want the saint to be "like ourselves" because we would fain reduce sanctity to our level. But the saint is not like us, he is utterly different; he is in love and the devouring intensity of the Divine love is reflected in him. The danger of our attempting to re-write his life is that we may leave out the love.

We may do well to stick in our symbol of a flesh-and-blood St. George fighting with his own lower self. Perhaps the old hagiographers were too given to preferring an angelic St. Michael—but we must walk warily. "New lamps for old" was a specious cry. Our lamp is old, and tarnished, it may be, with the tarnish of the old-fashioned hagiographer's literary style. The very contemporary records themselves are to be considered part of the rust. And therein lies the danger. One may rub up the tarnished surface, but whilst the lamp is in our hands there comes along the merchant with his cry of "new lamps for old," and the lanthorn is exchanged for the electric bulb, which for all its scientific virtue no man has called "wonderful." One has adapted the story of a saint to meet the demand for—"uplift"! Aladdin's rusty lanthorn has changed hands.

Education

Going to College?

DANIEL M. O'CONNELL, S.J.

THAT a young man succeeds in keeping his name in a college catalogue for four years is no proof that he has been subjected to some infallible sort of intellectual alchemy, or touched by a magic wand, the result being an educated individual, or even a person equipped with a formula for success in life. It may only mean that for four years he has fooled the academic authorities to the top of their bent, or that he has employed methods, successful enough at the time, which in the long run will confirm him in habits of idleness or dishonesty. But there is no denying that the world is calling for college-trained men, just as there is no denying that the man who has profited by his years at a standard college is better equipped than his untutored fellows, to attain to what is best in life.

In the professions this is quite apparent. All medical schools, for instance, demand at least two years of college entrance requirements, with the ideal of three and four years in close offing. The Supreme Court of Ohio, to take one example from the legal profession, has decreed that beginning with October, 1928, all entrances to Ohio law schools must have two years of collegiate preparation. In fact, the highly-endowed law schools, as well as the medical and business administration colleges, those in other words who can dare to do it, will not admit applicants without a bachelor's degree.

The last to yield has been "Big Business." The current *Atlantic Monthly* carries an article "Are College Men Wanted?" by A. W. Armstrong, a representative, as he tells us, of powerful financial interests. The title is rather misleading, as the burden of the paper is the reconciliation of, or a *modus vivendi* for the already wedded parties of college men and Big Business. To illustrate: "Whether it wants him or not—there is no alternative—Big Business must content itself with the college man; and, whether half-heartedly or no, the college man in ever-increasing numbers is destined, through the numerous and obvious opportunities it offers, to enter this form of union."

And what possibilities are open to college men entering business may be surmised from a further quotation. This from an executive: "If I must take college men, I want only the best—not necessarily men whose marks have been the highest, but all-around capable fellows."

I firmly believe in a collegiate education for the high-school graduate. But he should have averaged eighty per cent or better, and have developed studious habits. If this combination is lacking, experience throws its weight in the scale marked "get a job." A true collegiate atmosphere is rarified. It is salubrious to the fit but baneful to the unfit. Perhaps we should hesitate to apply any note of odium to the undesirable candidates. It may be that nature simply used a broken mould. But in any case such youths are out of place in a college, and do harm to themselves and to others. Not a little of the

criticism meted out in general to the college man is due to this class that somehow finds its way through collegiate portals, and in a more mysterious way manages to stay within the supposedly scholarly cloisters for four years. Such presence may establish a *domicilium*, as the canonists say, but, to change the figure, it is no guarantee of engrafture on the tree of knowledge.

If colleges are worth while, according to the ever-growing opinion, the reason is not something occult or beyond the pale of ordinary understanding. Briefly it consists in the fact that the immature mind of eighteen years is to be developed for four more scholastic terms, and that at a time when it is capable of fullest maturity. To be able to reason correctly, to visualize an idea in its various ramifications, to order it in its due proportions and to carry it to its logical conclusion is as a rule the result of systematic training, to be had only under expert guidance. This is the function of the college. It is the proper work-shop or mental gymnasium for the ordinary mind. Exceptional native genius is beyond the rule. The law is so universal however that Big Business, the last stronghold of the self-made man, has practically turned to the collegian as its future support, and has hung up the "not wanted" sign for the uneducated genius.

And yet a young mind may have been well trained, may have a logical imagination, in other words may have many "fine ideas," but lack a further essential qualification for success. This is the ability of expression, both oral and written. A salesman, quite evidently, must sell his line of goods, but first by selling his line of thought. Convinced himself that he has a flawless article, he must be able to make others look through his uncolored spectacles, be able to answer all objections, and to arouse the desire of purchase within his hearers. The same in its measure holds true of all business and even of the professions. A lawyer's knowledge that cannot enter the fortress of judge, jurors and client, is of the modest violet type. The case is the same with the doctor, dentist, engineer; with everyone, practically, who aspires beyond mediocrity. All such must sell their technical training, or be doomed to the company of life's might-have-beens.

Herein precisely college education has its further secret of success. It labors to give the power of expression, of conviction. The liberal arts courses in particular, if true to their calling, are supreme in such an endowment fund. Their every subject tends to training the mind, to the accurate and persuasive expression of thought, to the accumulation of illustrative erudition, in fine to the richest heritage of logic and rhetoric as they have come down to us through the centuries.

But all this supposes fair talent and much industry. No college can bestow a Midas touch upon those who merely tread the venerable campus, or sing its Alma Mater song, or shout at the football games. Industry is essential, although a fair proportion of young men and women at college apparently believe that it is a fatal accident. There are many reasons, none of them good, why it is possible to remain at college for four years, passing the time in a state of lordly leisure. Why these reasons are even tol-

erated is a mystery, but in some institutions they are, apparently, accepted as a matter of course. Here is a subject so wide that I can only touch upon it, and pass on with the fervent hope that some day, somewhere, there may arise a power in the academic world which will sweep these drones from the academic hive and forever bar the gate against their re-entry. Scholasticism and scholastic pursuits imply the idea of leisure, but it is a leisure to be devoted to things of the mind, and not to trifles or worse.

Going to college? By all means, if you have the talent and are willing to work. Lacking the necessary industry, I would advise you to apply elsewhere. Going to a Catholic college? Well, the law of the Church supplies the answer to that question. Furthermore, after the debates at the Louisville Convention of the Catholic Educational Association at Louisville last June, he is a temerarious counsellor who plans to direct a Catholic boy or girl to a secular institution.

Sociology

Not Law But Violence

PAUL L. BLAKELY, S.J.

FROM time to time a Methodist weekly journal published in an Eastern city has been featuring editorials and articles defending the persecution by the Mexican Government of Catholics and the Catholic Church. Possibly these papers are dictated by a hatred of the Catholic Church, for which their author may not be wholly responsible, rather than by a desire to examine what is actually happening in Mexico and to judge it by principles which are at once Christian and American.

Now the man who says that his first allegiance is to the Government under which he lives can defend his position, but only by denying principles usually accepted as fundamentally Christian and American. Christianity teaches obedience to all lawfully established government acting within its sphere, but it also teaches that man's first allegiance with which nothing must be suffered to interfere, is to Almighty God. As Newman showed years ago in pages that have taken a merited place in English literature, so long as the State remains within its limits, no man of common sense need fear conflict between his duty to Almighty God and his duty to his country. The American principle, which is also thoroughly Catholic, is that all men, even Mexicans, possess certain unalienable rights which they have received from their Creator; that it is the purpose of governments formed among men to protect these rights; that whenever a Government undertakes to destroy them, it forfeits its claim to the obedience of the citizen in respect to submission to said destructive acts; that, failing all other remedies, the Government may rightly be altered or even abolished. Or, to quote one more the text frequently cited from St. Thomas: "Human law is law only by virtue of its accordance with right reason, and thus it is manifest that it flows from the eternal law. And insofar as it deviates

from right reason it is called an unjust law; in such cases it is no law at all, but rather a species of violence." (*Summa*, Ia 2ae Q. xciii, art. 3).

It ought to be obvious to every American that not all is law which is passed by a legislature or even sanctioned by an overwhelming majority, but we fear that our Methodist brother has read his New Testament, his Declaration of Independence, and his Constitution with little understanding of their meaning. Otherwise he could not hold up hands of horror at the sight of Catholics in Mexico "resisting the law." The Declaration indeed does not deny submission to law, but it will have nothing of submission to rules, orders, and statutes which, inasmuch as they do not accord with right reason, are not law; and it emphasizes the existence of certain human rights upon which a Government may transgress only on peril of its destruction. Let it be noted further, that the Declaration does not stultify itself by vindicating these rights exclusively for Americans. It enunciates a "self-evident" truth of universal application. "All men" hold these rights, not because they are citizens, but because they are men, and the rights in question are not the concession of any State, but the gift of man's Creator. The State may enact laws so that the exercise of these rights by one may not interfere with their exercise by another; but no act by which it proposes to destroy or so to curtail them as to render them void and of no effect, is "law." It is tyranny, and hence can impose, of itself, no obligation.

Unfortunately, within the last three-quarters of a century, a philosophy alien to the philosophy of the Declaration has grown strong in this country. Imported chiefly from Germany and France, it is a species of "Statolatry" to use the phraseology of Lilly, and it places the source and sanction of all rights and duties in the State. "Our political philosophy has changed the Divine right of a king to the Divine right of King Demos," writes Mr. James M. Beck, "and one theory is as untenable as the other." Rights and duties are vindicated and assigned by counting heads. Whatever a majority votes is right; whatever it rejects is wrong. It follows, of course, that men do not really possess "rights" but merely grants or concessions made for the time being by the "Government," i.e., by the majority. The incompatibility of this doctrine with the Declaration and the Constitution is made plain by merely stating it. "Absolute and arbitrary power over the lives, liberty and property of free men exists nowhere in a republic," wrote Jefferson, and for "republic" the word "government" may be substituted, "*not even in the largest majority.*" The largest majority may demand and secure ordinances trespassing upon man's unalienable rights; but all such enactments are of no force, impose no obligation, are to be resisted by all just and proper means, and even, should other defenses fail, by force. For in the words of St. Thomas inasmuch as they deviate from right reason, they are "no law at all, but rather a species of violence." It ought not to be difficult to convince any American of the truth of this doctrine. The dignity of man implies it. Our whole history rests upon it. But many Americans, conspicuously our Metho-

dist brother, have drifted so far away from the ideals of the people who founded this Republic, that in the name of a pure and undefiled Americanism they defend doctrines with which the Declaration and the Constitution cannot possibly be reconciled.

I have no private information as to what the Catholics in Mexico are doing. But if it is true—and I believe it to be true—that in the name of liberty they are prevented from holding property for religious purposes, that their clergy are ordered to place matters of purely ecclesiastical concern under the control of State officials, and that they are forbidden the exercise of their natural right to control the education of their children; then I know what I hope they are doing and what they are justified in doing, just as I know what as a man, an American and a Catholic, I myself would do and would be justified in doing under a like tyranny. I would resist until sent to jail, and thereafter as far as the cramped circumstances would permit. And I think that my Methodist brother would do the same. He forgets that he is an American only when he turns to Mexico. At other times I am sure his head does credit to his heart.

But let us get away from that utterly absurd theory that every so called "law" imposes an obligation. It will do well enough as a topic in the *Nation* or an editorial in the *New York World*, which of late, however, is beginning to see the light, but it has no place in the consideration of sane men. Enactments bind when from their accord with right reason it is clear that their source is the eternal law. Otherwise they are a species of violence.

A PASTEL

Under swaying branches
Clouded white with bloom,
Through a little garden,
Splashed with sun and gloom . . .

Birds above the Convent
Singing heedlessly . . .
Apple-blossoms blowing,
Drifting lazily . . .

Down along the river
In a quiet place,
Sadness seemed to linger
With averted face . . .

Little crosses standing,
Uniformly made,
Seemed to whisper to us
"Years—like blossoms—fade . . ."

Then across the sunlight
The Angelus bell—
Like a floating shadow
Tinged with fire, fell . . .

Birds above the crosses,
Singing merrily . . .
Apple-blossom petals
Drifting, hazily . . .

MARY DIXON THAYER.

Note and Comment

Fifty Years
a Jesuit

ON July 31, the Rev. John J. Wynne, the founder and first editor of this Review, will celebrate his golden jubilee as a member of the Society of Jesus. During the fifty years of his religious life, Father Wynne has been preeminently a man of letters. Fresh from ordination, he became associated, in 1891, with the *Messenger of the Sacred Heart*, of which, a twelvemonth later, he assumed charge. After a decade of service in that capacity, he acted for nine years as editor of the *Messenger*, and was largely responsible for the movement which resulted in the conversion of that outstanding monthly into a weekly publication, better calculated to meet the needs and serve the interests of the reading public to which it catered. As indicative of the object, scope and character of the new review, it received the name of *AMERICA*. The impetus given by its first editor towards making the organ worthy of its name has been recognized by those who have succeeded him.

Meanwhile, for four years, Father Wynne had been laboring vigorously with his colleagues, the projectors of the "Catholic Encyclopedia," in the formidable task which confronted them, and, after a year's guidance of *AMERICA*, he relinquished his post to other less-occupied hands. In April, 1914, the "Catholic Encyclopedia" was completed, and will stand as a lasting monument to the foresight and ability of the group of Catholic scholars in which the Jesuit member was a recognized force. For the past few years, Father Wynne has been engaged in the work of launching the Universal Knowledge Foundation, finding time, however, to add to the writings with which he has enriched the store of American Catholic literature. Particularly valuable among these have been his works on the Jesuit Martyrs of North America, in the cause of whose recent beatification he was Vice-Postulator. As a mark of recognition of his services, the Catholic University, at its latest commencement, honored Father Wynne with the degree of Doctor of Sacred Theology. In extending hearty congratulations to its founder and first editor on the occasion of his jubilee, *AMERICA* voices the hope of its readers and editors that the veteran priest and scholar may be permitted to continue his useful labors for Church and country *ad multos annos*.

In Behalf of
the Missions

SOME months ago, as our readers may recall, we noted in these columns the praiseworthy efforts of the members of St. James Council, No. 298, K. of C., of Boston, who had inaugurated a means of helping the mission cause by donating to foreign missionaries the revenue derived from whist parties held under their auspices. At the close of the season, the past month, the promoters were able to report a total income of \$2,731.64, an advance of \$630 over that of the previous year. These proceeds are turned over to the Rt. Rev. Joseph F. McGlinchey, D.D., Diocesan Director of the Propagation of

the Faith for the Archdiocese of Boston, who arranges for their distribution. The hope of its promoters in the beginning was to obtain through the Mission parties an annual income of \$400. Even with this sum, writes the enthusiastic Chairman of the Club, the 2600 Councils of the Knights of Columbus could secure each year more than a million dollars regularly for our all-too-neglected missionaries. Wherever the work is taken up, the example of the Boston Council will serve as one worthy of being imitated.

The Masonic Roll-Call

IN its July issue the *Masonic Digest* answers a correspondent's query regarding the number of "brethren" in each House of Congress with figures which ought to be encouraging to members of the fraternity. It states:

There are sixty-five Masons in the United States Senate, being 66 and two-thirds per cent of its membership. Of the members of the House of Representatives, 304 are Masons, or 70 per cent of the 435, asserts the *New York Masonic Outlook*. Twenty-five of New York's Representatives in the Lower House are also Masons. Only four States in the Union send no Masons to Congress; thirteen send all Masons. Twenty-two States send Masons to both Houses, while from six States all delegates to both Houses are Masons. The Supreme Court has two members of the Craft, Bros. William Howard Taft and Willis Van Devanter. President Coolidge's Cabinet contains five Masons, Bros. Kellogg, Davis, Work, Jardine and New. President Coolidge is not a Mason.

Some readers of the last-mentioned detail may be inclined to subjoin the prediction, based on their hopes of future campaigns, that his successor will not be a Mason, either. To which the editor of the *Masonic Digest* might reply, as he does elsewhere in the issue quoted, in refutation of the idea of Roman Catholic Toleration in Maryland:

If the pleasant little fiction gives comfort to our fellow-citizens of the Roman faith, why go to the trouble of refuting it? You never win a child's love by proving that there is no Santa Claus, and you never cultivate kindly feelings by showing the other fellow, especially if he be a religionist, that some of his cherished beliefs are myths.

In the same article, it may be noted in passing, the writer asserts that "Freemasonry is and always has been the foe of fanaticism and bigotry. In all ages it has stood for freedom of thought, freedom of speech, freedom of education and freedom of religion." And on another page a correspondent is informed: "Yes; President Calles is a Mason of the Thirty-third Degree." So there you are.

In Tribute to St. Aloysius

INCIDENTAL to the observance of the Aloysian centenary in Italy, a new monthly review, *San Luigi Gonzaga*, has been launched in Rome, a tribute to the Saint of Castiglione from the city in which all his religious life was passed, and where he died, in 1591. The board of editors includes the President of the Gregorian University, the director of the *Civiltà Cattolica*, Fathers Quirico and Tacchi-Venturi of the Society of Jesus, and, among other prominent laymen, the historian Pastor. In the

first issue, which came out last month, appear the text of the Papal Encyclical on the Centenary, an article from the pen of Cardinal Laurenti, an "Enquiry into the Real Saint Aloysius," by Garagnani, "Saint Aloysius in His Correspondence," and an appreciation of the Saint's altar in the Church of Sant' Ignazio, Rome. While intended mainly for students, the new review gives promise of being no less profitable to the general Catholic public, to whom the angelic life and purity of Saint Aloysius afford so telling a lesson.

Protestantism and the Chinese

HIS Protestant friends in this country to whom Dr. H. G. C. Hallock, the Dean of the Bible School of the University of China, has turned in an appeal for funds, are given food for thought in the letter which he addresses them from Shanghai. For the Dean assures them that "it is sad to state that many of the schools in China are tainted with Modernism," a fact which makes their efforts for good among the discerning Chinese a rather futile striving. Dr. Hallock is authority for the statement that most all, if not all, universities and theological schools teach doctrines that logically dethrone Christ, cast doubt on the inspiration of the Bible, virtually deny Christ's Virgin-birth, His divinity and His miracles, scoff at the efficacy of His shed blood—and cast doubt upon His resurrection.

It is not to be wondered at, therefore, that reliable Chinese preachers, confronted with the teaching of so many modern missionaries, decide that Christianity has no message for their country. Dean Hallock quotes them as saying that

if there is doubt about parts of the Bible, there is doubt about it all. If Christ, as only man, died for others, He is no better than men we have had in China. If Christ did not rise from the dead, then is our preaching vain. . . . Either assure us that the Bible is the very Word of God and Jesus is the Virgin-born, Divine, crucified, risen, returning Saviour, or go back to your land and take your fallible Bible with you. We need an infallible guide-book and a Living Saviour. We do not want your doubts and supposings. Our most ignorant have these.

The Dean maintains that the prospective young missionaries whose cause he is pleading are equipped to preach the "pure Glad Gospel and give light to the darkened millions in China." But what guarantee has he that these teachers, lacking themselves the "infallible" authority of guidance and direction, will not eventually fall victims to the modernistic influence of which he complains? That is not improbable, what with the latitude in teaching, and the opportunity for private interpretation, which his missionaries will reasonably regard as their right.

A Message of Thanks

OFFICIALS of the Knights of Columbus, Manila Council No. 1000, of Zamboanga, P. I., have asked for an opportunity of acknowledging, through the columns of this Review, the valuable service which our subscribers have been rendering in supplying reading matter for Catholics in the Philippine Islands. Previous to his transfer to Cagayan, the late lamented Father John J.

Monahan, S.J., arranged that all packages addressed to him at Zamboanga should be delivered to the Grand Knight of the Council. The latter, Mr. J. M. Garcia, writes that

hundreds of packages of newspapers, magazines, pamphlets, pictures, religious articles and other tokens of Catholic value are received in our library in every mail from America and from other countries. Before opening the packages, the names and addresses of the senders are recorded, to be kept in our files. It is regrettable that hundreds of these packages are not labeled with the names and addresses of the senders, since we are at a loss to send to our unknown friends our letters of acknowledgment and also our earnest appeal for the continuance of their charitable attitude towards the people of the Philippines. . . . We ask you to help to spread our words of thanksgiving to the unknown charitable donors and remailers.

In the case of Father Monahan, it is proving true that the good men do live after them, for teachers in the public schools, young women studying in non-Catholic institutions, inmates of hospitals and prisons are being provided with wholesome reading matter through the efforts of the Knights, who are carrying on their late Chaplain's apostolate of the press. In order to perpetuate the name which they hold in such veneration, the Knights are to dedicate shortly the "Father John J. Monahan Memorial Library." They will count it a great favor if any details of the missionary's life, as known to his friends in this country, be supplied for the biography which is being prepared under the direction of Mr. Antonio D. Quinanola, librarian.

Bible Reading
in Italy

AT a meeting of the Gospel Congress held some months ago at Bologna in Italy, a movement was inaugurated to promote among the laity a more widespread knowledge of the Sacred Scriptures. An account of the proceedings of the Congress appeared under the title "The Gospel as a Book of Education and Direction." It has recently been reprinted in full by the Royal Superintendent of Education in Piedmont, and comes as a revelation to many teachers who have been unmindful of the great pedagogical value of the Gospels.

The Congress rendered a valuable service by instituting "Gospel Groups," each of which is composed of a number of zealous Catholic laymen who assemble once a week to read and meditate in common on the Sacred Scriptures. The meetings are opened by the honorary chairman, a priest approved by the bishop, and then one member in turn each week selects a passage from the Gospel which he slowly reads aloud, pausing now and then to make succinct applications of the text to spiritual needs. The reading over, whoever wishes may add a word of encouragement, of comfort or of edification to his confrères. The gatherings are of a purely ascetic and devotional nature; any note of mere criticism, curiosity or doubt is frowned upon, for the meetings are not meant to promote critical studies of the Scriptures, but rather to afford spiritual help to the members.

Nine of these Gospel Groups, each with a large membership, are now flourishing throughout the Kingdom.

HOUR OF TRIUMPH

I.

We have, together, mounted the winding road
Up from our childhood's fairyland of dream;
Hand in hand we leaped through compliant gleam
Of a midday sun, and only our dancing slowed
When peaks of disaster and caverns of shade forebode
A waver of path through night by a troubled stream;
Yet, still together, we climbed to the height supreme,
Faint with old years but younger for sharing that load.

Younger, but never again to find fairy field,
Nor shout to far stars with lusty buoyance of youth;
Younger, but alien to young love forever—
Glories lost on the way, from our sight concealed.
Blest is the balm of years, but bitter the truth
That we can turn back . . . never, and never, and never.

II.

Even so, peace. Our age no more admires
With terrible earnestness the things we sought;
By trifles our mind no longer is distraught,
Nor every transient fad our need acquires.
Spent is that red delirium of fires,
Of love and hate with complications fraught,
And we from the mingled joy and pain have brought
Only its love and nothing of its desires.

Never to feel the rush of blood like sap
Course through our veins, and never again to know
Madness of youth, these bitters we are given.
But we have known it all, and now mayhap
On greatest of our adventures we shall go
Peacefully to a port the young call Heaven.

BENJAMIN MUSSER.

TO ST. JOHN THE BAPTIST

I've never asked you anything before,
St. John, but now I think I know you more;
It seems you're almost one of the family—
You're name so often spoken, heard, since she
Is gone. I thought it was a little queer—
(Pardon me, St. John!)—you so austere,
Alone in the desert since you were a child,
Just locusts and honey eating, clothed in wild
Beasts' skins:—I often wondered why upon
Your name she set her heart—sixteen, St. John,
Untried and sheltered! Still, I always found
(I'm her mother) if to discipline you bound
Her down and set her something hard to do,
She'd brace herself and carry it all through
—Splendidly, St. John! Of course, so young—
She had her little faults, you know; her tongue
Would run away with her. Perhaps she knew
Herself, and went for silent strength to you.
She's had the veil five years. I but surmise—
She says so little—but her deepened eyes!
When sharing bread and milk at Mary's knee,
You dipping first your spoon, and sometimes He,
Were you not merry then and with Him gay,
Send her a happy feast!—a little play
Won't hurt her. Pray for her, oh dear St. John,
That like some tall cedar of Lebanon
She may grow up, and may, beneath each bough,
Shelter His lambs. She's but a sapling now.
And ask Our Lord to give both her and me
Increasing share in your humility.

FLORENCE CHAMPREUX MAGEE.

Dramatics**The Summer Theaters**

ELIZABETH JORDAN

THIS is the "silly season," and Mr. Florenz Ziegfeld has wisely chosen it as the fitting time for his outpourings in favor of modesty on the stage. With hands beating his breast Mr. Ziegfeld confesses that he and no other has been responsible for the lack of raiment among the chorus girls of our stage: but he adds that things will be different from now on. He has seen the light. He has reformed. If we doubt his sincerity we have only to go to his new production and see with what beautiful modesty all his girls are clothed.

The American public is singularly credulous, but it is not credulous enough to take Mr. Ziegfeld's reform very seriously. However, he has got thousands of dollars worth of newspaper publicity out of it, and he has called the public's attention to an interesting situation. It is quite true, as he so passionately asserts, that the nudity on our stage has been extreme. It has been so extreme that it could go no further and keep within the limits of our increasingly elastic laws. Producers had a choice of three courses. They could remove the last remnant of chorus clothing and get into immediate and serious trouble. They could continue as they have been doing and thus offer their patrons no novelties. Or they could return to the costumes of a few seasons ago and thus, from their viewpoint, take a long backward step. Each alternative was painful to them. It was the ingenious Mr. Ziegfeld, self-confessed originator of nudity on our stage, who saw a way out of the situation and triumphantly took the entire American press with him. Incidentally, like most reformers, he was subject to the inconvenience of having to make a few gestures of reform. He announced that the costumes in his new production, "No Foolin'," at the Globe Theater, were to be real costumes. They are. But they will not overheat the ladies of his chorus.

Which—though Mr. Ziegfeld may not follow this—leads us straight to the question, "What are the worthwhile attractions on the New York stage this summer?," and to the immediate answer, "Iolanthe." "Iolanthe" is all the worth-while attractions rolled into one. It is difficult to write coolly of the charm of this revival, but one may be permitted to observe dispassionately that a theatergoer who sees *Iolanthe* and nothing else will have had a full and perfect theatrical experience. Gilbert and Sullivan revivals seem always to be with us. "Pinafore," and "Patience" have been given to us hundreds of times, in hundreds of ways. But "Iolanthe," the most fascinating comic opera the gifted pair of collaborators ever produced, seemed to be long forgotten, though when it was first put on in the early 'eighties it equaled the immense success of earlier Gilbert and Sullivan operas.

It has remained for Winthrop Ames, a producer with taste, culture and vision, to give it a revival in New York that makes it the theatrical event of our season. He has brought together a company unexcelled by any previous

productions and equaled by very few. Surely no Lord Chancellor has ever been better in the role than Ernest Lawford, who plays it at the Plymouth Theater. No Queen of the Fairies has ever had a more attractive personality and a more luscious voice than Vera Ross. No Private Willis has acted or sung better than William C. Gordon. No Earl of Mountararat has been as inimitable as John Barclay. But why say more? Critics must restrain their enthusiasm, and most of us are able to do so most of the time. But see "Iolanthe"—cleanest, most whimsical, wittiest and most delightful of comic operas. Take mother and grandfather and grandmother and all the children. Take the baby, too, "Iolanthe" may never again be put on as well as this, and it would be a shame to have the infant miss it. After which heartfelt tribute, and with a long, deep sigh, we turn to other attractions.

"At Mrs. Beam's," by C. K. Munro, the Guild Theater's spring offering, is a fairly interesting comedy, but it is by no means as good as the producers think it is. However, it is at least continuing for a time, a record different from that of most Guild productions this season. It is a far-fetched affair, sincere only in spots and owing most of its vitality to the work of a singularly gifted English actress, Jean Cadell. The Guild people brought her to America especially to play here the part she had made famous when the play was put on in London—the character of Miss Shoe, an easily recognized English spinster, done by Miss Cadell with an amazing fidelity to life. Her performance alone is well worth a visit to the Guild Theater, and it takes outstanding rank among the best performances of the past few seasons.

"Kongo," a play written by Chester de Vonde and Kilbourne Gordon, and put on at the Biltmore Theater by the latter playwright, has its good moments and its bad ones. There is an obvious advantage in producing one's play oneself, if, as in Mr. Gordon's case, one has the money to do it. One can put it on as it is written. One can select one's own cast, and if the critics seek to slay it with unkind words, as in the case of "Kongo," one can keep it on until the public has time to make up an independent mind. Very few of the critics thought much of "Kongo" in the beginning, but the beginning was several months ago and the play is still with us. This suggests that the public must like it. No playwright, however enamored of his work, can keep a failure going very long. Even Augustus Thomas takes his off in a fortnight or so. Probably the superb acting of Walter Huston has saved "Kongo," for the play itself is a depressing thing, "strong" but in spots evil-smelling. It is not agreeable to watch for an entire evening a study of a man without a redeeming quality save courage. Even at the end the sacrifice he makes for the daughter he has so terribly wronged wins no warmth for him. An animal would do as much for its young.

"The Man from Toronto," by Douglas Murray, put on at the Selwyn Theater by an association of four producers, was announced by them as "a smart comedy." Possibly it was. It was clean, wholesome, amusing at times, and nice work was done in it by Beatrice Hen-

dricks and Gavin Muir. But there can be no question that the part of the "Man from Toronto" was sadly miscast. The actor who plays it was big, good-natured and hard-working, but he was not the man the playwright had in mind and he did not get over. No attractive widow like Mrs. Calthorpe could possibly fall in love with him. So the play sagged like a badly baked cake, though, like the latter, it may have had good ingredients.

The clever young people associated in the Neighborhood Playhouse have brought out their annual frolic, the Grand Street Follies, and the new production is well worth a visit to the downtown theater. The scene throughout is the Arctic Zone—a refreshing summer idea, to begin with. Against this cool background we are given a lot of diverting nonsense: the efforts of a realty company to sell lots around the North Pole; the celebrities who flock there; the enterprises they start; the North Pole Theater and a production of Uncle Tom's Cabin; a symbolic drama at the Gilt Theater—this a delicious take-off; a music hall burlesque and an Arctic Night Club. Admirable work is done by Dorothy Sands in imitations of Florence Reed and Beatrice Lillie. Indeed, good work is done by everyone.

The same tribute can be offered to the same sort of a production, the Garrick Gaieties, put on by the young people of the Theater Guild. In the latter offering the errors of taste are more frequent than in the former; but there is a capital burlesque of the typical American musical comedy, there is an admirable take-off on the up-to-date burglar and his methods, there is a "killing" bit on the perils of crossing Fifth Avenue, and there is an impersonation of the three great tennis stars, Tilden, Helen Wills and Suzanne Lenglen, which makes the sides of the spectators ache. What more can one ask of a summer attraction?

ENCHANTMENT

What loveliness a flowing river bears
Upon its breast in quiet ecstasy:
The shining leisure of unhurried clouds,
A peal of blossoms shaken from a tree;

Masts that have quivered to a thousand winds,
Wavering rushes, and a sinking star,
The milky mists of morning, and unseen,
The fall of children's laughter sweet and far.

Frail fleets of ice that never make a port,
The breath of meadows drowsing in the sun,
A city's jewels spilled upon the dark,
And swans that sail towards evening one by one.

And that dear treasure of men's fadeless dreams:
Remembered bliss, old hopes that flamed and died,
The garnered longings of uncounted years:
All borne in beauty to the ancient tide.

MARIE BLAKE.

REVIEWS

Fidelis of the Cross: James Kent Stone. By WALTER GEORGE SMITH and HELEN GRACE SMITH. New York: G. P. Putnam's Sons. \$5.00.

In this volume is recorded the life-story of a noble man and a sincere convert to the true Faith. Descended from an old New England family, his father was an eminent Episcopal Divine, his mother the eldest daughter of the famous jurist, James Kent, Chancellor of New York, author of the epic-making treatise on American law, "Kent's Commentaries." After a brilliant scholastic record in this country, he traveled and studied in Europe until the opening of the Civil War. He enlisted as a private, fought under McClellan, and soon rose to the rank of lieutenant. But a serious physical disability forced him to resign his commission. After his marriage, he was ordained to the Episcopal ministry and became a Professor at Kenyon College. In a short time he was chosen President of this institution and later resigned in order to accept the Presidency of Hobart College. Upon his conversion to the Catholic Church he resigned this office. His thoughts turned to the priesthood; his young wife had died, but three young daughters needed his care. It was not until 1876, seven years after his conversion that he found means of providing for his children and thus was free to become first a Paulist and then a Passionist. True to his vocation, he spent the greater part of his religious life in the laborious work of giving missions. But his winning personality, his tact, his genius for organizing was well recognized by his superiors who sought his valuable aid in the councils of the Congregation and entrusted him with such delicate enterprises as that which brought him to South America. After a long life, one that was by all human judgment more fruitful for good than that of even great modern American apostles, Father Fidelis died in 1921. The biography was begun by Walter George Smith, and after his death, completed by his sister, both life-long friends of Father Fidelis. The authors have allowed him, as far as possible, to tell his own story through his letters. Naturally, their intimate friendship has influenced their selection of material, some of which—personal family history—is not of keen interest to the general reader. The first half of the volume is more attractive, not because of its intrinsic importance, but rather because more of his letters have been preserved. The authors have done well in presenting the life of this great apostle to the thoughtful public for reading and imitating.

D. L. McC.

The History of the Standard Oil Company. By IDA M. TARBELL. Vols. I & II. New York: The Macmillan Company. \$7.50.

"The American Beauty Rose," remarked the younger Mr. Rockefeller some twenty years ago, "can be produced in its splendor and fragrance only by sacrificing the early buds which grow up around it." Miss Tarbell, who quotes this horticultural precept, does not tell us whether or not Mr. Rockefeller was synthesizing the history of his father's famous, or, according to the point of view, infamous oil company. Probably he was. After all, it was the rule of "big business" then, and it is today; which is one reason why the capitalist and the laborer, who should be partners, are usually at each other's throats. However, Miss Tarbell has little trouble in showing that the early buds which grew up around the flower sedulously cultivated by Mr. Rockefeller, Sr., were subjected to one devastating frost after another. In the beginning the frost took the form of rebates by the railroads. Unless a rebate were granted to a rival, Mr. Rockefeller saw no harm in it, but then it was a gross violation of justice. The rebates began early as 1868 and how long they continued no one can say with certainty. Other frosts followed, chiefly underselling, combinations, and secret agreements, which while not prescribed by the law at that time, certainly could not be reconciled with the precepts of justice in some instances, and of charity in others. Whenever there was question of gaining

an advantage for himself, writes Miss Tarbell, the founder of the Standard Oil Company was "unhampered by any ethical consideration." He was simple and frugal in his personal habits. "He never went to the theater and he never drank wine." The Baptist Church had no more faithful supporter than this same Mr. Rockefeller who "was willing to strain every nerve to obtain for himself special and unjust privileges from the railroads which were bound to ruin every man in the oil business not sharing them with him." The practice of underselling an opponent whose property he coveted or whose power he feared, he carried out deliberately and persistently "and in the long run he always won" . . . "Sometimes the independents found it impossible to get oil; again, they were obliged to wait days for cars to ship in; there seemed no end to the ways of making it hard for men to do business, of discouraging them until they would sell or lease, and always at the psychological moment a purchaser was at their side." The Standard Oil Company may have mended its ways. There was surely room for improvement. But the harm it has done cannot be undone by the alleged repentance of its old age.

P. L. B.

The Mind of John Keats. By CLARENCE DEWITT THORPE. New York: The Oxford University Press, American Branch. \$2.50.

The value of this study rests upon a single hypothesis: Mr. Thorpe's competency to sound the mind of Keats—or the poetic mind as he calls it. Many of Mr. Thorpe's conclusions offer ground for debate; but who should arbitrate? The obvious never calls for comment outside a textbook, while the palpably obscure is scarcely improved by comment. There may be value in establishing contemporaneity between a great poem and a great tragedy in its author's life; there may be great value in it, but the ambitious and persistent searching after the recondite with a view to a large elucidation of what is already reasonably clear is as pointless as some of the far-fetched allegorizing that would pass for scholarship. Mr. Thorpe comes to his task not fully equipped; he would chart the sea without a compass. Possessing indubitably acumen and insight, he lacks an adequate terminology; he thus runs to such looseness and vagueness of language as to vex a serious reader. He does establish much of permanent value, collating materials, juxtaposing related works or fragments, interpreting allusions till one is almost ready to forget the faults. Mr. Thorpe's book deserves a comparative reading with John Middleton Murry's of last season.

L. W. F.

Ranching With Roosevelt. By LINCOLN A. LANG. Philadelphia: Lippincott and Company. \$4.00.

The title of Mr. Lang's volume would lead one to expect that in these 367 pages Roosevelt would figure prominently and extensively, that perhaps a new phase of his character would revolve into view, a complement to the qualities which we know from his public life and to those others so happily portrayed in his "Letters to his Children," that at least one should be in Roosevelt's company almost throughout the entire book. But not one of these expectations is realized. Of course Roosevelt is present: he is portrayed as a young man, bespectacled, enthusiastically interested in all that life and nature have to offer, anxious to learn, widely informed, of strong convictions, an interesting talker, student and lover of nature, exponent of the "square deal," courageous and tenacious in purpose and action, generous and kind. But all this is not new, neither is it so important in nature or in extent as to justify the title, or to detract from interest if omitted. However the volume is distinctively interesting. Unmistakable is the atmosphere of the "wild and woolly" that appeals so strongly to the imagination: the vanishing sweep of the plains, the respect of man for his fellow, the rough, racy, "tangy" cowboy talk, the rugged honesty, the hunt, the round-

up, the riotous fun-making, in a word, a satisfying picture of the laborious and dangerous, and withal care-free, life of the range. The narrative parts whether of long trips cross the plains, or of the hunt, or of a defense against the coyote, or of whatever happening incidental to the life of the ranger are rapid and vivid. Descriptions of topography, land formations, vegetations and animal life are colorful, real—an entertaining treatment of subjects that are usually dry except for the initiated or the specialist. Free and spontaneous and quite unconventional at times is the style, nor is it devoid of charm and literary worth. The language sometimes slangy—with what propriety is at least debatable—is more often on a sufficiently elevated plane, and as genuine as the matter of the book itself which does not lose its appeal except for some namby-pamby in a chapter entitled "Side Lights." On the whole, "Ranching with Roosevelt" is a wholesome, inspiring volume which no doubt will find place among Rooseveltian bibliography.

J. S.

The Spell of London. By H. V. MORTON. New York: Brentano's. \$1.50.

With the same charming delicacy of tint and feeling that characterized his volume, "The Heart of London," Mr. Morton continues his observations about the things that make London such an interesting place of adventure. These are not the places or events that attract the attention of the typical tourist; they are mostly the obvious, and therefore the hidden, phases of city life. A working girl bargaining in Berwick Market, a greeting on a side street early on Sunday morning, the night-life of a cat, are samples of one set of topics; the ceremony of the "Keys" in the Tower at night, a glimpse into the machinery of Big Ben, the Suicide Station, Fleet Street in the throes of work, a Radio Station broadcasting, are types of a different order. Whatever the subject-matter, however, the treatment is consistently artistic and delightful, something between a short story and a light essay. A bit of history, a scrap of conversation, a dash of action, a passing observation or reflection—that is all there is to any of the short papers. But so cleverly blended are these elements and so deftly are they recorded that the result is a collection of pastels that is eminently readable.

F. X. T.

BOOKS AND AUTHORS

Books of Plays.—Remembering the close union that existed between the drama and religion in medieval times, one regrets that in our time the drama has deserted or been allowed to desert the Church and become wholly secularized. Every Catholic director of theatricals recognizes the lack of good, presentable religious plays for the amateur and school stage. What we might possibly do to supply our deficiencies is shown by "Religious Dramas," (Century. \$3.00), the second volume of plays selected by the Committee on Drama of the Federal Council of the Churches of Christ in America. This organization holds a yearly contest of religious plays and also conducts a Summer School of Religious Drama. From these two sources have come the majority of the ten plays contained in this volume. Eight of the ten selections concern Jesus and those He associated with Himself on earth. In parts they are quite beautiful and dramatic, and fairly well constructed. Fundamentally, however, they manifest the Protestant concept of Christ and so are not fitted for the Catholic stage except through many alterations.

In "One-Act Plays of Today" (Small, Maynard), J. W. Marriott has selected a second series of plays by eleven prominent British dramatists. Among them are Doyle's "Waterloo," Lady Gregory's "The Rising of the Moon," Hamilton's "The Child in Flanders" and the well-known "The Monkey's Paw," by W. W. Jacobs. This anthology of short modern plays is good; it should prove serviceable not only for play-directors but also as a model book in the one-act courses being given in the colleges.

Literary Studies.—In "English Satire and Satirists" (Dutton, \$3.00), Hugh Walker makes a fairly comprehensive survey of English literature on this subject from the Goliards of the thirteenth century to the smart men of the nineteenth century. The author displays a great deal of literary sense, but unfortunately he seems to have a jaundiced eye. That defect may be due, however, to the satirists rather than to their historian. It is really surprising to discover, as one does while reading this volume, how much the English satirists as a class have had to say about religion, or rather what they take to be religion, and that an inseparable irreverence has enabled them to contribute as much to the confusion of truth as the Babelitish National Church itself. It is pleasant to learn from Mr. Walker, with some truth, that formal verse satire ceased with Byron.

The latest volume of the Clarendon Series of English Literature is "Gray: Poetry and Prose" (Oxford Press, American Branch, \$1.25), with an introduction and notes by J. Crofts. In the earlier part of the book are given criticisms and appreciations of Gray by Johnson, Goldsmith, Wordsworth, Coleridge and others; this is followed by excerpts from his poetry and letters. Like all the little volumes of the series, it is well conceived and well edited.

Philadelphia Churches.—Though the Catholic may read with the greatest pleasure the chronicles set down by John T. Faris in his "Old Churches and Meeting Houses In and Around Philadelphia" (Lippincott, \$6.00), he will be disappointed in the volume because of its omissions. Here are the quaint and interesting stories of the religious beginnings and the church buildings of Episcopalian and Presbyterian, of Quaker, Mennonite and Swede, of Baptist and Methodist. But the Catholic beginnings, which antedated those of many of the sects, are wholly neglected, save for a paragraph in the preface. Though Dr. Faris was aware of Catholic activities in Colonial Philadelphia, he was not cognizant of the fact that records of those activities are available. This appears to be strange and almost past credence. There are local histories of Old St. Joseph's and St. Mary's available for the historian who wishes to consult them, and privately printed accounts which would have been put at his disposal. There is Kirlin's history of "The Catholic Church in Philadelphia" and Shea's "History of the Catholic Church in America," with a large amount of Philadelphia data in it. In addition, there are the "Records of the American Catholic Historical Society," a rich mine of Catholic history of Philadelphia. Frequent references and notes on Catholic affairs are also to be found in Watson, Scharf-Westcott, the Pennsylvania Magazine of History and other like works. With a slight effort Dr. Faris could have made his attractive, well-illustrated volume complete.

The Success Complex.—Eager young people who have wide aspirations to achieve success are sometimes inspired by treatises on psychology reduced to popular form, such as "Mind Makes Men Giants" (Dodd, Mead, \$2.00), by Richard Lynch. Those, however, who really understand something of orthodox psychology are rendered somewhat impatient by such books. They consist mostly of a smattering of diluted psychology, but an excessive amount of exhortation and an impressive list of men who attained wealth and power; it is not noted that these successful geniuses never heard of psychology as such. According to the authors of these books, mind can move mountains, dry up seas, and cure colds; any mind can work any miracle. The value of such books as that of Mr. Lynch is not in the psychology explained, but in the illustrations and examples and exhortations designed to spur on the young man or woman to greater effort and nobler ambition. Mr. Lynch is commendable in most of his principles and for the advice he gives. But he is far from orthodox in his ideas of God and Jesus; they are quite as correct as his quotation of the phrase *cogitus, ergo sum*.

Best Love Stories of 1925. The Murder of Roger Ackroyd. Flight. Girl or Boy. Home Talent. Delight.

Muriel M. Humphrey has given us a great variety in her collection of "Best Love Stories of 1925" (Small, Maynard, \$2.00). The compilation is an evident endeavor to keep away from sentimentality, and realism in its starker form, and give to the reader some touches of real affection. With one or possibly two selections, which could have been omitted without loss to the collection, Miss Humphrey is to be congratulated on her success. The literary merit of many of the stories is high, and altogether we have a book that will afford some hours of entertainment to its readers. Notable in the collection is the story by Eleanor Rogers Cox, "Deirdre of the Constant Heart," reprinted from the *Catholic World*. It is a beautiful story, beautifully written, and in technique, structure, style and interest easily ranks with the best in the volume.

With commendable care for technique and a satisfactory denouement, Agatha Christie in "The Murder of Roger Ackroyd" (Dodd, Mead, \$2.00), presents a "poser" which she allows an affable little French detective to unravel. Her attempts to throw dust in the reader's eye are at times quite apparent; but she is almost successful, when, just before the real murderer is exposed, another character whom the unwary tyro does not suspect, and whom the veteran, "wise" to the mechanics of the mystery story, refuses to suspect, becomes an object of genuine suspicion. This adroit management of detail together with the ingenuity shown in the circumstances immediately connected with the crime are especially good features in the story.

That the Negro problem was made more complicated rather than solved by the Civil War is obvious to all thinking men. A new presentation of this question is presented by Walter White in "Flight" (Knopf, \$2.50). The romance, or tragedy, is that of a young girl of respectable but mixed descent who, as she grows in consciousness, realizes the bitterness of being Negro and the vapidness of being white. Ostracized by the Blacks for a moral transgression which she considers not shameful, she passes for white and marries a New York aristocrat. In the end, she retires to her own people. The story seems to have two purposes: to disparage the supremacy of the Caucasian by showing his society in its worst aspects and to inspire a greater race pride in the African.

When one charlatan forms a partnership with another in the advertising game the public is bound to be duped but when both are double-crossed by a third the issue is harder to foretell. Three such characters make the action in "Girl or Boy" (Small, Maynard, \$2.00), a first novel by John North. The story contains some intriguing situations and cleverly ridicules modern advertising methods but readers with a wholesome literary palate will find it a rather unsavory dish.

The names of small-town girls from the Middle West who achieve success on the stage—in novels—is legion. Louise Closser Hale tells the story of another one of these in "Home Talent" (Holt, \$2.00). Though the narrative gives a certain amount of entertainment, it portrays nothing that is original or distinctive of life behind the scenes. The reader may be attracted, or more likely exasperated, by the incoherent style of the novel.

"Delight" (Macmillan, \$2.00) is the name of the title character in the recent novel of Mazo De La Roche; it cannot enthusiastically be said to designate the effects of reading the book. Delight is an English immigrant to a small Canadian town; working as a waitress, she attracts all the males and incenses all the females. She is driven out of town by her own sex and is on the point of being ducked in the pond by them, but the chivalrous sex effects her rescue. The story is slight in texture and interest.

Communications

The editors are not responsible for opinions expressed in this department.

The Most Neglected Body of Catholics

To the Editor of AMERICA:

A letter from a Boston Catholic appears in the issue of AMERICA for July 3, in which the need for some special spiritual and social care for the visiting sailors to the sea and Great Lake ports is stressed. Such a proposed "Apostleship of the Sea," which is in effective operation in some of the larger seaports of the Old World, is well worth consideration. In England a most useful work of this kind is being done. Not only do priests and social workers visit the ships of the fishing fleets in the North Sea, but a modest Sailor's Home is maintained on shore where a well selected library is available to the men.

Our Blessed Lord must have had a special love for those who go down to the sea in ships, for He chose the first Bishops of His Church from among such.

In America, a land dedicated as it is to Mary, Star of the Sea, we may well give some consideration to the establishment, with the approval of the Church authority, of some such modest "Apostleship of the Sea" as is proving of great value to God's cause in other parts of the world.

Boston.

WILLIAM E. KERRISH.

"Mere" Irish and "Scotch-Irish"

To the Editor of AMERICA:

From time to time the Scotch-Irish myth comes up in discussions, in print or otherwise, and there is a choice but valiant minority who persistently assert that there is a difference between the "mere" Irish and the above. The myth, by now, is pretty well buried. But, only lately, a tall, scholarly gentleman in our town brought up the expression again, in the course of a desultory conversation, and he evidently repeated it with a smug complacency which would give the uninitiated and every-day person the idea that there was such an individual.

In the course of the conversation, adopting the smug, complacent demeanor of the scholarly gentleman, I asserted, quite casually, that there was no such thing as a Scotch-Irishman, or for that matter, a Scotchman; that all Scotch were originally Irish; that the names "Scots", and "Scotch" are derived from the Latin term *Scoti* which means Irishmen, and, finally, that Scotland was originally called *Scotia*, meaning "land of the Irish."

From this point there arose a verbal war which lasted fifteen minutes, and I thought for a while that the officer on the beat was about to take the both of us in. I might state here that this verbal war was fought on a crowded street corner in our town, and during the first ten minutes of it we had an audience of three men, five boys and two women, all more or less impressed with our argument, which was not delivered in whispers. Hostilities ceased at the end of fifteen minutes when the scholarly gentleman, red in the face with his defense of the Scotch-Irish and the Scots, moved off in disgust.

The discussion prompted me to do some more researching. In the "Annals of Ulster," written by Catholic monks in the first centuries of the Christian era, I ran into some notations on the presence of St. Patrick in Ireland and Scotland (so-called). For instance, in the year 492, A.D., the Irish monks chronicled this fact:

492. Patrick, Archbishop and Apostle of the *Scoti*, went to his rest on the 17th of March, in the 120th year of his age, sixty years after his coming to Ireland to baptize the *Scoti*.

Now, for ages, Ireland was known as *Scotia-Major*, and Scotland as *Scotia-Minor*. And the reader of the early history of the two countries will note that Irish tribes were the original settlers of what is now termed Scotland. The Romans who visited this section of the continent in the early part of this era, made maps and named the land of Bobby Burns *Scotia*, i.e., land of

the Irish. Afterwards, Irish saints christianized the tract and they persisted for many years.

Again, to quote a nineteenth century scholar, the learned priest, William Bullen Morris, of the Oratory of St. Philip Neri (London), in his "Life of St. Patrick" (London: Burns Oates, 1898), wrote:

There is no better established event in history than the fact that when St. Patrick died, A.D. 492, the *Scottish*, or *Irish nation* was Christian. It is equally certain that before St. Patrick, the warlike *Scoti* [Irish] were the terror of the Christian world.

So too, Alice Stopford Green, the distinguished historian and researcher in Irish history, says in her "Irish Nationality":

On the western shores about Cantyre, he [St. Columcille] restored the Scot settlement from Ireland (in 565) which was later to give its name to Scotland, and consecrated as King, the Irish Aidan, ancestor of the Kings of Scotland and England (p. 44). [All of the above italics are mine.]

Now since the sixth century, the Scots and the Irish have intermarried, and when the seventeenth century dawned the clans in both countries (Ireland and Scotland) were pretty well amalgamated with Danes, Swedes, Norse and English. But Irish blood and traits persisted, and one of the traits was fighting—verbal and muscular—which has always hindered cooperation for national advantage. There were other traits, however, and among them was a love of learning, of music, of art, of statesmanship, of culture—and the race has enriched all the nations of the globe with them.

Lowell, Mass.

GEORGE F. O'DWYER.

Public Officials and Friday Fare

To the Editor of AMERICA:

Because it happened on Friday, the recent visit of Governor Smith of New York to President Coolidge at his summer camp in the Adirondacks, was made the occasion of an extended exhibition of cheap wit and journalistic bad taste, in which the respect due to the office of President of the Republic seemed to have been forgotten. It may, however, also serve as a reminder of another Friday incident of historic interest.

On November 6, 1861, Archbishop Hughes and Thurlow Weed sailed from New York to undertake the diplomatic mission to Europe entrusted to them by President Lincoln and Secretary of State Seward. After his successful work at Paris, Rome and in England Archbishop Hughes arrived home in New York, on August 12, 1863. He went to Washington the following week to report to Secretary Seward. Hassard in his "Life" says the Archbishop gave this account of what happened there:

I arrived on Thursday evening; saw Mr. Seward and had a brief conversation with him. He invited me to dinner the next day. I reminded him that it was Friday, and not a good day for a banquet. He said: "Never mind; I shall see that you will be provided for." He invited his company to meet me—secretaries, generals, and other distinguished gentlemen: and to my astonishment, there was not a particle of meat on the table for any one. This was in compliment to myself, and in fact what I consider the most delicate compliment I have ever received.

Friday fare has often proved an embarrassment for both unsophisticated public officials and the not inconsiderable element the lamented Father Walter Dwight, S.J., once so aptly dubbed "wish-bone Catholics."

Brooklyn.

T. F. M.

Thanksgiving After Communion

To the Editor of AMERICA:

Father Ménager, S.J., complains that his people fail to make any thanksgiving after Holy Communion. Perhaps the good priest himself is responsible for the failure. No doubt he makes his own thanksgiving in the sacristy behind closed doors. Why does he not go into the church immediately after his Mass and publicly recite the many beautiful prayers that Mother Church recommends to be said after Holy Communion?

I know a certain pastor who does this after every Mass he

says. His people do not run away, and it is most edifying to hear their responses to the ejaculatory prayers that he by his own practical example has taught them to say.

Catholics love the Blessed Sacrament, they are grateful for the Bread of Life. If they fail to make any thanksgiving, the fault is ours; they will not vanish if the priest who has read the Mass will say his own "thank you, Lord" not in the sacristy but in the church among his people.

Philadelphia.

M.

The Quality and Quantity of Our Prayers

To the Editor of AMERICA:

X. F. R. tells us in AMERICA, July 3, that "we have seen whole Congregations rise and leave at the mere mention of Benediction after Mass." Since no Catholic imagines Benediction of the Blessed Sacrament to be obligatory, why should we frown on persons who find their devotion satisfied by Holy Mass?

Thoughtlessness in prayer will not be corrected by the mere imposition of additional prayers. As a thanksgiving after Mass, the Church gives us the Communion antiphon, the Postcommunion collect, psalms, and other prayers indulged for private use. If the psalter and collects lack sufficient variety and depth, I fail to see how prayers of merely human makeup can better the state of things. The fault lies in the laity, not in the church's prayers. The fault lies in the quality of our prayers and not in the quantity. The quality of prayer can be bettered only by abstinence of the outward senses and by a perpetual realization of the Presence in our souls.

Our mistake lies in the fact that we ignore and neglect the Holy Ghost, in whose dispensation we now live. God does not judge us by the meltings of our hearts nor by the length of our vocal prayers. If our life outside the church is so withdrawn from God that we are eager to get away from Mass, long vernacular devotions will do little to remedy our spiritual sickness.

New Rochelle, N. Y.

LAWRENCE M. GRAY.

The "Catholic Encyclopedia" in Africa!

To the Editor of AMERICA:

I am in receipt of a letter from a missionary in Africa which is truly unique. He asks if I have any charitable friends who will give him three sets of the "Catholic Encyclopedia"! The subjoined paragraphs show how that invaluable work is also invaluable even in the jungle:

One easily understands that it is impossible for the missionary to have a large library. He is primitively housed and moves from town to jungle and from jungle to town. Yet he has to face ministers and teachers of every sect, and is asked to give lectures on all topics relative to religion. Now the "Catholic Encyclopedia" is the *ne plus ultra* of Catholic reference works; the missionary who possesses it is indeed fortunate for he has a wealth of information at hand.

Now who will help our three mission houses? How happy we will be if you can find for us some generous benefactor or benefactors who will give us three sets of the "Catholic Encyclopedia"!

I feel sure that these benefactors can be found among the readers of AMERICA. Incidentally the appeal brings out very clearly the unusual needs of the modern missionary who in order to meet modern difficulties longs to be able to call upon the services of a medical assistant and, it would seem, also of a librarian! Will those who are interested please address me in care of the editor of AMERICA?

New York.

JOHN WILBYE.

The Church in China

To the Editor of AMERICA:

Mr. Yang, in your issue of June 26, asks me what I think of the native clergy in China. I am convinced that, all things considered, they are quite satisfactory, both as pastors and teachers. Their alleged ineffectiveness in so-called educated circles is easily explained. I was personally acquainted with several officials in North China. They without exception held the Chinese priests,

that they personally knew, in great respect and admiration. But, as one of them said to me: "Sir, how can I become a Catholic? I understand and appreciate the Catholic philosophy and way of life; but what shall I do with my concubines? What shall I do about my relations with people prominent socially? It is not for many of the men of my generation; our sons, maybe; our grandsons, surely, will embrace the Catholic belief in great numbers."

There is a pathetic truth in the above. When Mr. Yang's countrymen are ready to accept Christian marriage, and when Chinese officialdom is more generally willing to give up its abuses, we may see progress made among the so-called upper classes. It is a gross error to suppose that educated society will, because of its education, purge itself of lust and avarice. The educated classes in China shrink from the discipline that the Catholic Church demands.

Mr. Yang admits that he values the political advancement of the Returned-Students party more than he does the conversion of his countrymen, however unlettered and humble, to the Faith. His letter amply illustrates the harm which some returned students are doing to their country. The statement that the return of Tsing Tao, customs autonomy and the sympathy of the Washington Conference are all due to agitation of these students is laughable.

In regard to the Nestorian matter, I refer Mr. Yang to "La Stèle chretienne de Si-Ngan-fou," by P. Havret, S.J.; to "The Nestorian Monument," by P. Carus; and to "The Nestorian Monument in China," by Prof. P. Y. Saeki—this last, in my judgment, being the best. Parker in the *Dublin Review* (Vol. 131, 1902, page 380) and Holm in *Open Court* (Vol. 30, 1916, page 686) both notice the matter. Under the general heading "China" in the "Catholic Encyclopedia" may be found the following: "The prosperity of the Nestorians in China continued throughout the Mongol period." It is further stated that an Edict of the Emperor Huan Tsung of the Tang Dynasty was issued concerning the proper appellation of Nestorian temples. Further, the Jesuit missionaries in the seventeenth century found traces of three Nestorian churches in one Chinese city. In view of the fact that the City of Peking possesses but four parish churches today, three Nestorian places of worship in one town may be accepted as partial evidence that Nestorianism was rather well established, at one time, in the middle Kingdom. The fact that existing Chinese records may, or may not, contain allusions to the Persian Missions has very little bearing on the case. There is now living in Peking the Reverend Alphonse Hubrecht, C.M., an authority on the Nestorians in China. On February 20, 1926, he read a paper before the Peking Historical Association on the "Expansion of the Nestorians in China." I would suggest that Mr. Yang correspond with him in either French, Chinese or English. I fancy that he will be enlightened.

Finally, as I do not wish to carry on this correspondence further, I would remind Mr. Yang that China *was* a civilized country. It is so still, in some ways and places. American, and to a less extent English, Protestantism has done much to destroy Chinese civilization without putting anything better in its place. But to say that "there is not a man pulling in front . . . who can give the proper direction" is an outrageous indictment of the bishops and priests in China. Our Holy Father the Pope is "in front" and "knows the direction." The Society for the Propagation of the Faith is also "in front," and I never saw in all the years that I lived in China a single mission priest, whether native or foreign, who was not very much "in front," "pulling" and leading with all his heart and soul.

As I wrote in the beginning, I am convinced that the "educational apostolate" of which Mr. Yang writes should be preceded, or at least accompanied, by the Apostolate of Monasticism, about which Mr. Yang, in his first reply to me, admitted that "he had nothing to say."

New York.

HERBERT W. VAN COUENHOVEN.

[This correspondence may now cease. ED. AMERICA.]